THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the Mourner's Book.

To a Friend on the loss of his Child.

Not every bud that grows
  Shall bloom into a flower;
Not every hope that glows
  Shall have its prospering hour.
A blight the bud may sever,
The hope be quench'd for ever.

In every joy there lurks
  An impulse of decay,
With silent speed it works,
  While all without is gay;
Ere yet we dream of ruin,
The broach is past renewing.

Yet, like the bending bough
  From some dead weight released,
The spirits bound, we know not how,
  When wo's first press hath ceased;
But this may ne'er be spoken
Of heart or bough that 's broken.

There is a pulse in man
  That will not throb to grief;
Let wo do all it can,
  That pulse will bring relief;
We feel, though self-accusing,
That pulse its balm diffusing.

Since human hopes are vain,
  And joy remaineth not,
'T is well that human pain,
  When dealt, is thus forgot.
The smile shall leave no traces;
The tear itself effaces.

Then, if apart from all,
  Thou still indulge the tear
Too early doom'd to fall
  Warm on thy infant's bier,
War not with nature's sorrow,
For peace will come to-morrow.

Or should reviving peace
  E'en now be kindly given,
Oh! suffer wo to cease
  And thank indulgent Heaven,
That breathes the breath of healing
On wounds of deepest feeling.

THE CHURCHMAN.

From the Southern Churchman.

EFFECTS UPON THE CHURCH OF ITS RELATIVE POSITION AT DIFFERENT PERIODS.

By Rt. Rev. B. B. Smith, Bishop of the Diocese of Kentucky.

The disposition to compare the present position of the Christian Church with that which it occupied in the earliest and purest times, is evidently becoming much more general than it has been. And it has long appeared to the writer of this article exceedingly desirable that some able hand should, in an extended treatise, place the whole subject in suitable and commanding points of view. He has waited long with the hope, rather than the expectation, that the task would be undertaken by some profound scholar and lofty spirit, whose research, and candor, and Christian feeling would impart to it the value and the influence to which such a production would be entitled. In place of a work thus comprehensive and commanding, he has brought his mind to a willingness to attempt, however imperfectly, the following hasty and limited sketch of a small portion of the ground which a more highly gifted writer might venture to occupy. His immediate object is, to show the effect upon the primitive Church of its relative position to watchful and persecuting Jews and Gentiles, and the effect which has been wrought by the nominal conversion of the surrounding community, upon her unity, her discipline, and some of the most important of her practical principles as a church.

During the period of a persecution, identity of interests and feelings, of hopes and fears, of cares and woes, would have a powerful tendency to promote a pure and enduring piety, to repress those baleful passions which, in more quiet times, show themselves in pride, self-will, and dissension, and thus to check the rise and growth of parties and sects, and to keep true Christians one in heart and in the external order of the Church. Heresies were always rarest and weakest during the heat of persecution. "It is," said one of the martyrs during the Marian persecution, "a shrewd thing to burn;" and whilst some in every age have been found willing to suffer for the truth's sake, the ranks of the champions of error have been marvellously thinned in trying times, though seldom by the number of martyrs. Men do not more naturally cling together upon a burning prairie, than Christians, who are fully purposed to stand firm, amid the flames of persecution. It will be long before the body of Christ will become as emphatically One, as it was during the long sad period of Jewish and Pagan persecution.

For centuries after, even the outskirts of Christianity scarcely touched upon the borders of persecuting heathen powers. The outward pressure which kept the Church together was removed, and it instantly began to fall in pieces. The stirring, eager, headlong passions of a certain class of religionists, finding no natural and salutary field for action, soon began to work mischief: and in the course of centuries, the unity of the Church was lost, even in the midst of entire generations baptized in the name of Jesus.

The time has at length come, through the caprice of some parents, the neglect of others, and the rejection of infant baptism by many, that, here in America, amid a community in some respects entitled to be called Christians, the Church is really surrounded by vast numbers, possibly by a majority, who are, to all intents and purposes, unbaptized Heathen. The hatred of many such to the pure and holy Church of God is as real as that of any Heathen. It cannot, indeed, show itself by sword and fagot; but it can, through the insinuations of the press, and the scoffs of the tongue. At this period, and in this country, is it, or is it not, a disadvantage that the unity of the Church has become so nearly destroyed? Is it, or is it not, a disadvantage in these latter days, to present a disordered and broken front to the enemies which threaten the Church? Does not a startling interest attend the inquiry, whether God, by new forms of persecution, and by placing the Church once more in the midst of foes, is not intending to purify her, and to restore her to her original oneness and sanctity?

The discipline of the primitive Church presents to the devoted Christian and diligent student one of the most harmonious, benign, and beautiful systems which the mind of man can contemplate. Throughout that system, judgment is so tempered with mercy, the good of the Church so watched in connexion with the most profound regard to the rights of all, every thing tends so admirably to repress all that is evil, and to foster and encourage all that is good, that it can be regarded as nothing less than the result of a sanctified wisdom worthy of apostolic men, and of the purest ages of Christianity. This system was most perfect whilst the Church was living in the midst of her foes, most potent when the Church was one, and only practicable, to its full extent, where the leprous spot of sectarism has not smitten the body of Christ.

But this is a topic so amply worthy of separate consideration, that the writer intentionally defers it to another occasion, when the curse of sectarism shall be shown in its ruinous effects upon the discipline of the Church.

A ruling principle which influenced the practice of the Church, when surrounded by Paganism, has been almost entirely forsaken, since the whole body of the community has become Christian. The first Christians acted upon the principle, that the sacraments and outward ordinances of the Church were designed to distinguish a nation of Christians from Heathen nations. Protestants, or at least, Puritans amongst Protestants, are attempting to act upon the principle, that true Christians are to be distinguished from nominal by the reception of the sacraments.

To suppose that the great Head of the Church ever designed thus to distinguish real Christians from the pretended, is to dream that the power of discerning spirits has been bestowed for ever upon his ministers, and to go in the face of the plainest passages of Scripture. Whereas, to adopt the scriptural and primitive idea, that baptism is the badge of a people outwardly dedicated to God, both young and old, bond and free, male and female, as the Jews were dedicated, in their national capacity, to the Lord, is to embrace a principle at once intelligible and practical. Then no fiery ordeal to repel unworthy recipients from the Lord's table, unauthorized in its character, unequal in its operation, and useless, if not pernicious in its effects, will be deemed indispensable. The simple rule will be (as after all it must be) "by their fruits ye shall know them." The thought would no longer be entertained for a moment, that coming to the Lord's table is the mark by which the true Christian is to be distinguished from the merely baptized person. But nominal Christians, whether only baptized or communicants, would then be watched for the fruits following their profession, to show whether or not they were real believers.

At the first institution of Christianity, the extreme of the modern notion was of necessity acted upon, and none were received to any of the ordinances of the Gospel, but upon a profession of personal faith and piety. And whilst heathenism, like a belt of fire, hemmed in the Christian Church on every side, nearly all who received the seals of the general covenant of the Christian religion were also, in particular, under the influence of its spirit. But in the course of ages, when whole nations became nominal Christians, with their general character of wickedness only to a very small extent altered by the general influence of the true faith, men arose, who dreaming that they had made discovery of a new principle, capable of entirely purifying a corrupt Church, endeavored to establish the practice of distinguishing the true from the merely nominal Christian, by receiving none to the Lord's supper, who were not, by the application of their tests, undoubtedly converted and changed men.*

Countless circumstances have conspired to give effect, in this country, to the *tendencies* of these several departures from primitive principles and practice. Our country is nominally Christian, and yet is not Christian. Baptized Christians are distinguished from a great mass of unbaptized heathen, who yet, in a certain sense, are not heathen. And communicants are distinguished from the world and from the baptized, as though they alone were Christians, whilst (so lost is all discipline!) by their lives and conduct, they are distinguishable neither from the world of the baptized or of the unbaptized!

This state of things is exclusively English and Anglo-American. It is nowhere to be found amongst continental Protestants, and only to a small extent among American Protestants of continental origin. Neither, indeed, have the tendencies of modern and ultra-Puritanism taken active effect even in this country until within the few past years. Amongst German Lutherans and the Dutch Reformed, not a child can be found unbaptized, not a youth without confirmation, not a grown person (unless boldly ungodly) not a communicant.† And even amongst the descendants of Plymouth Puritans, within the memory of some now living, whole country towns were to be found where there were not ten dissenters from the Congregational Church, and hardly as many unbaptized, or who did not, at a certain period of life become communicants, if not notoriously wicked in their conduct.

The writer still entertains the horror with which his education inspired him, of seeing the depraved and the unworthy admitted to the Lord's table, and adults taking upon them the baptismal vow without reflection and deep sincerity. But as to the method of preventing these enormities, his ideas have undergone a complete revolution. It is, says the modern Puritan, by adopting the principle that, by a close personal examination into the signs of conversion, none but the changed at heart shall be received to a participation in the sacraments. It is, says the Christian of the old school, and of the days of Cyprian, by receiving all upon their serious profession, them and their children, and then to keep the Church as pure as possible by strict discipline.

If the apostles understood their Master, his divine methods for keeping the Church as pure as it well can be upon earth, were embodied in the discipline of the Church, if not in the time of Cyprian, yet surely in that of Irenæus, and Polycarp, and Ignatius. But no, says the Simon Pure of modern times, we have hit upon a principle which is wiser and more potent than that of the first Christians—we will make strict inquest into the evidences of personal religion, we will appoint a committee to distinguish infallibly between the true Christian and the false professor!

As circumcision was for all born of Israel, or brought into any of his families, and the passover for all the circumcised; so is baptism for all who belong to the community of Christians, unless grown to man's estate without it, when the profession of repentance and faith, (as at the first, must be required,) and the Lord's supper for all the baptized, except those whose worldly or irreligious lives, *whose overt acts*, have subjected them to holy discipline.

The practice among the descendants of the English Puritans, Scotch Presbyterians, and American Baptists and Methodists has wrought the most singular change in the position of the Church (if in that term you include all baptized persons) which the world ever saw! I attempted to describe that position in the odd medley of words found upon page 162. Are baptized persons members of the Church? Most assuredly, replies every Christian confession of faith. Are baptized persons members of the Church? No indeed, replied the practice and the indignant protestations of nearly every body of Christians in America. None but communicants are members of the Church. In point of fact, then, we have amongst us three classes of persons—the baptized, who if communicants are by all considered the Church,—the baptized who do not commune, and yet are ranked with the world,—and the unbaptized, who though heathen in fact, are sometimes more nearly Christian in temper than either of the other classes.

To what must all this grow? To what can it grow, but to such a deep and wide spread conviction of the necessity of return to primitive discipline and practice, as shall save the Church from utter ruin? To what is it fast growing, but to the gathering of an army of opposers to the religion of the Cross, which, by threatening, or actually bringing back the persecutions of the first three centuries, shall also bring back the unity, the strength, the holiness of that blessed period!

* It is remarkable, however, that among the stricter class of modern Puritans, who will receive none even to baptism without the discovery in them, by the application of certain severe tests, of a new nature, there has arisen another class who have returned to the primitive and scriptural principle, that baptism is, to a certain extent, a sort of general and national badge of religion, and that amongst the baptized we are to look for the really good by the evidence of their works. So true is it that extremes are often nearest to meeting.

† The vantage ground upon which such a state of things places a minister, is strikingly illustrated in the narratives of Oberlin and Neff. How much more powerful his appeals to young persons on the score of their baptismal vows, than similar appeals can be in this country.

COMMUNICATIONS.

For the Churchman.

EXTEMPORE *versus* THE PRAYER-BOOK.

In the times of England's *purification*, when idle ceremonies and superstitious observances gave place to the "unadorned beauty" of Puritanism, those who still continued to use the "*ill-mumbled mass-book*," prayed for aid and succor against their enemies, and returned thanks for their deliverance from danger in the following words:—

"Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist; to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices: that we, being armed with thy defence, may be preserved evermore from all perils to glorify thee who art the only Giver of all victory, through the merits of thy only Son, Jesus Christ our Lord."

"Oh, Almighty God, who art a strong tower of defence to thy servants against the face of thy enemies, we yield thee praise and thanksgiving for our deliverance from the great and apparent dangers wherewith we were compassed. We acknowledge it as thy goodness, that we were not given over as a prey unto them; beseeching thee still to continue such thy mercies toward us, that all the world may know that thou art our Saviour, and mighty deliverer, through Jesus Christ, our Lord." (Church of England Prayer-book, Prayers and Thanksgivings.)

On the contrary, the prayers of "that Anti-christian Church," the "pioneers in the paths of true religion; the men whose earnest zeal and fervent piety were such, that the clergy of the Establishment were but "dumb-dogs" to them, gave vent to their feelings in strains such as these:—

In a sermon printed in 1645, is this thanksgiving, "O, give thanks unto the Lord; for he is gracious, and his mercy endureth for ever; who remembered us at Naseby, for &c.; who remembered us in Pembrokeshire"—"in Leicester"—"at Taunton"—"at Bristol," &c. (Dissent. Sayings, part ii. p. 56.)

One Robinson, in a prayer at Southampton, on a fast day, says, "O God, O God, many are the hands lift up against us, but there is one God! It is thou thyself, Father, who doest us more mischief than they all."

Mr. Evans, preacher at St. Clements, (Dugd. View, p. 568,) "O Lord, when wilt thou take a chair, and sit among the House of Peers? and when, O God, when, I say, wilt thou vote among the honorable Commons?"

A lay preacher at Broughton, in his prayer, "We know that Abraham made a covenant, and Moses and David made a covenant, and our Saviour made a covenant; but thy parliament's covenant is the greatest of all covenants." (Walker's Suff. of the Clergy, part i. p. 18.)

Bostwick, a fellow-laborer of Pryn, and Burton, the king's closet-keeper, ends his litany thus, "From plague, pestilence, and famine, from bishops, priests, and deacons, good Lord deliver us." (Walker's Suff., part i. p. 4.)

Utrum horum? Are not these warnings to "hold fast the form of sound words?"

Anglicus.

Hartford, June 30th, 1836.

For the Churchman.

CONSECRATION OF THE BISHOP OF MICHIGAN.

Mr. Editor,—I had the pleasure, yesterday, of witnessing, in St. Paul's Church, the high solemnity of the consecration of Mr. McCoskry to the Episcopate of Michigan. Bishop White has been very sick for several days; and, though the duty was postponed from Tuesday to Thursday, in the hope that he might be brought to the church, he was unable to attend; and the consecration was performed by Bishops H. U. Onderdonk, Doane, and Kemper. A number of the clergy were present; two of whom were in attendance on the bishop elect, two conducted the morning service, and two read the documents. Bishop Kemper preached. After the sermon, and immediately before the two junior bishops presented the bishop elect, a letter was read from Bishop White to the three officiating bishops, "communicating" to them the testimonials, agreeably to the canon, and requesting them to hold the consecration on that day. After this the interesting services proceeded as usual on such occasions. There was a crowded congregation, and a large number of communicants. And I have no doubt that my own feeling was the general one—that of sincere regret that our venerable man of God was unable to confer the high commission on our thirty-second bishop, as he did on all the others, except one, who were consecrated in this country. The three bishops, however, fulfilled their duty with great accuracy; and the whole solemnity was imposing, and of deep interest. Michigan may now rejoice, and so may our whole Church, in the acquisition of so excellent a bishop.

Philadelphia, July 8th.

For the Churchman.

Smyrna, November 7, 1835.

Rev. and dear Brother,—I wrote you a few lines, October 17th, enclosing a letter from the British consul at Salonica, to a friend here, requesting him to use his influence to have a missionary appointed for that city. I am strongly of opinion that it would prove a most interesting and important station for the establishment of a mission, and that it ought to be occupied as early as possible. A missionary, having his residence there, might extend his influence over a wide extent of country, studded with numerous towns and villages. Let me hope that the proposition will receive serious attention from the Executive Committee. Since I wrote you, I have been on a visit to Scio. It was my intention also to have visited Mytilene, and then to have crossed to the coast, and returned to Smyrna by way of Magnesia, Cassabâ, and Sardis; but the rains setting in after I had been at Scio a few days, I was compelled to abandon the project. I therefore crossed the straits of Scio to Tchesme, and from thence returned direct to Smyrna, through Alatchita and Vourla. I have reason to be very thankful to my heavenly Father that my health and strength have been very considerably improved by this excursion. I left here October 21st, about half past ten, A. M., in the steamboat Levant, and was landed at Tchesme about half past nine the same evening. It is a great advantage to be able to make a passage so sure and speedy; and we may hope that the time is not far distant when missionary as well as commercial operations will be much facilitated, by the increase of steam navigation throughout the Levant, as well as by more moderate prices. At present passages are excessively high, though I was taken to Scio for two dollars, an excellent dinner included. This was, however, through favor. The boat is small, but quite neat; and on the table I found quite a considerable number of volumes, partly travels, and partly lighter reading, the commencement of a library for the use of the passengers. I had taken passage for Scio, but the weather preventing my being landed there, I was put on shore at Tchesme, on the Asiatic coast, to which I had no letter of introduction. A Greek lady, however, invited me to accompany her to the house of a friend, and in a short time I found myself comfortably situated in the hospitable dwelling of the Austrian vice consul. He had passed many years at Scio; and in his house and gardens there multitudes of wretched fugitives took refuge during the dreadful butchery of so many of its unfortunate inhabitants. His description of their sufferings was quite appalling. My host gave me no very favorable idea of the clergy of Scio, of either the Latin or Greek Church, nor of the bishop of either rite. They were, he said, a pair of asses, who busied themselves about vain, trifling, and ridiculous ceremonies, to the entire neglect of the weightier matters of moral obligation. Early the following morning I walked out to view the town. It is built of stone, but has a wretched appearance, and the streets are extremely narrow and filthy. The Turkish quarter is by far the best, as is also the country on that side. The whole region is covered with vineyards, except where the hills are too barren to furnish the requisite soil. The produce of these are the sole object of export; and several vessels were lying in the harbor to take in cargoes for European markets. I was struck with the miserable appearance of the inhabitants generally, and I observed but one female face at all comely. Its owner, as soon as she espied me, darted into the door, and drew it after as quickly as if she had feared the spring of an adder. The house was Turkish, but the girl was a Greek, and probably one of those unhappy captives, taken at an early age from Scio, and educated in all the prejudices and habits of their Mahomedan masters. The greater part of these poor creatures are now unwilling to return to their Christian friends. I have it on good authority, that respectable and wealthy families, after getting the legal permission, have had interviews with their daughters, and offered every appeal to their feelings, and every prospect of an improvement in their condition, in vain. In one instance, a young woman, after receiving into her hands the documents which restored to her her liberty, said, "I am now free,—and thus (tearing the paper) I use my freedom, that I may go back to my aga." Let us rather pity, however, than too severely condemn these poor females. Many of them were enslaved too young to have much, if any, recollection of their parents. Their education has unfitted them for any other life than the lounging one of a Turkish woman. Their tastes and habits have been gradually conformed to those of their masters, who have, in many instances, been very kind to them, and have even become their husbands. In this last case, to go back to their parents, of whom they have little or no recollection, they must leave the children of their bosom, on whom their affections are chiefly set. Religious considerations can have little influence upon them; and as far as an attachment to outward ceremonial is concerned, they have learned to prefer the Mahomedans. For persons so sadly situated, but little hope remains. We can only indulge the idea, that it may please God so to increase the number and the influence of missionaries in the Levant, that more or less of their children may one day be brought to confess the faith which their mothers have abjured. On my return from my walk, I was hailed from a window, and looking up saw the lady who had secured me my lodgings the night before. She invited me to enter, and I found a breakfast provided for me, to which I sat down alone, as the Greeks do not eat at so early an hour. My new entertainer was a Greek, and at my request, sent for the teacher of the school to come and meet me. I found in him an old acquaintance of Syra. His school, on the Lancasterian plan, contained, he informed me, seventy pupils; but they had scarcely any books. He teaches chiefly from a few cards of spelling and reading; but was even very deficient in these. I left with him forty copies of our Scripture characters, and gave him one of Bambas' Grammar for himself. He told me that they had had many difficulties in getting the school under way, and that their attempt, some time since, to erect a school edifice had been frustrated by the Turks. The bishop of Tchesme had lately been transferred to Erythræ, a place of more name, but of smaller income. In taking leave of my kind entertainer, I presented him with some tracts for himself and the parish priest. He at first appeared to regard them with suspicion, until the lady with me (whom, to my surprise, I afterward found to be a Roman Catholic) observed, "There were some fears about these books at first, but they have been found to contain nothing of dangerous tendency." He then thanked me, and began to read in them.

At half past nine I embarked in a caique for Scio, where I arrived in two hours. On leaving the port I remarked that Tchesme was situated at the head of a deep bay. To the right, on entering, is a smooth, low, rounded hill, after which succeed gardens, with vineyards and trees, and the Turkish quarter terminating on the shore in a white castle with battlements. Advancing toward the left, in immediate conjunction with the Turkish, is the Greek quarter, extending up a vale, and the houses ranged also up the sides of the adjoining hills. To the left of the town rises a rugged, rocky hill of grey limestone, succeeded by a long range of banks of moderate elevation, clothed with vines, interspersed with a few fruit trees. The vice consul informed me that almost all the necessaries of life were brought from without, and the wretched appearance of the bazaars showed that the inhabitants did not indulge much in luxuries. He stated that there was in the neighborhood a quarry of porphyry, by which I suppose he meant variegated marble; but I had not time to visit it. There is also an uncommonly large, costly, and well-built Greek church, which also I was obliged to leave without seeing. On approaching Scio, but still at a distance, the extreme aridity of the mountain summits forms no very inviting appearance; but on nearing, the rich verdure of the neighborhood, with its gardens, trees, and country houses, is most delightful and refreshing to the eye. On entering the harbor, we passed between two small light-houses, built on rocks, and had on our right the Turkish town, enclosed by the walls of the fortress. To the left were many board sheds and hovels, and entire streets of ruined stone houses; the latter, sad relics of former opulence and comfort, and striking memorials of the fury of barbarian warfare. All the vessels in the harbor had their flags unfurled, and on inquiring the reason, I learned that two vessels which were just before me, crowded with pilgrims, were getting under way for the holy sepulchre. These poor creatures often suffer much in endeavoring to accomplish this superstitious pilgrimage, besides acquiring habits of idleness and irregularity, if not of licentiousness. Many also lose their health or their lives, through exposure; and not a few, I am told, from shipwreck. One or two very distressing accounts of the latter catastrophe were related to me. When shall more enlightened views prevail, even among those who wear the Christian name, of the way in which sinners may be reconciled to their offended God, and render him acceptable service? Not, I fear, until Christians in more favored regions give more liberally of their substance; and a larger number of pious young men devote themselves to the extension of pure and undefiled religion in foreign lands. What a mere handful, after all, are they who are laboring in this cause on the shores of the Mediterranean, when compared with the magnitude of the work, and the multitudes who are perishing through lack of knowledge? When will the Churches awake to a due sense of their obligations to extend abroad the pure Gospel of their only Lord and Redeemer? When will our pious youth, who profess to have devoted themselves to God, and to be living with a single eye to his glory, press forward to be enrolled as heralds of the cross of Christ? Would it not be easy for three or four churches in some of our principal cities to sustain a mission family in Salonica, and another in Crete? Are not these stations which may be most appropriately filled by Episcopalian missionaries? Would that I could lift up my voice, for a few weeks, in some of our principal pulpits, to plead for these interesting, but spiritually destitute regions, instead of employing my poor weary hand, which often fails me under the immense burden of letter and other writing which comes upon me. May God graciously awake a more abundant and more abiding compassion in the hearts of my fellow-Churchmen in behalf of the blinded members of the venerable, but decayed Churches of the Levant. I am writing you from the city of which Polycarp was once bishop, and where he faithfully taught those doctrines, to whose truth he afterward testified by the outpouring of his blood. I may be excused, then, for writing with warmth, for I have recollections of primitive days of zeal and devotedness to arouse my feelings, as well as the sight of the masses of human beings who throng the streets, talking in almost as many tongues as those of the day of Pentecost, but too much absorbed with worldly business and pleasures, to cry, as the latter, "Men and brethren, what shall we do to be saved?" And many, many, many, are the cities, towns, and villages throughout the Levant in a like deplorable condition. O! may God in mercy hasten the time when the means of spiritual instruction shall be brought to their doors, and when the favored Churches of England and America shall vie with each other in this labor of love. The immensity of the work tempts almost every missionary at present to overtask his powers of body and mind, and one after another is obliged to seek occasional intermissions of labor, or continues to struggle on with very inadequate strength.

Immediately on landing at Scio I procured mules, and taking leave of my kind companion, who proved to be a widow lady, resident in the island, I proceeded out of the town to what is called the Campos, where Rev. Mr. Houston and lady, of the American Board, reside. After passing through a wretched street with a few poor shops, on the Marina, I proceeded along the pebbly beach until I entered the wide-spread village of scattered houses, with extensive orange gardens attached to each, which bears the name of Campos, but is divided into districts, with designations subordinate to this general one. Just after leaving the town I passed a Turkish cemetery containing numerous turbaned monuments, interspersed with a variety of trees and numerous plants of aloe, whose mast-like stems reared high in air huge spikes of flowers. At one corner was a sort of little chapel, for the repairs of which a dervish, with sugar-loaf cap, was giving directions. Over the chapel floated a green banner. The

air was balmy, and I felt quite invigorated by it as I rode on my way to Mr. Houston's, where I arrived just in season to partake of their dinner. I was received with cordiality as a Christian brother, and soon felt myself at home with my new friends. In the afternoon I took a walk through a part of the Campos, visited some of the gardens, and ascended a hill to enjoy the prospect of one of the richest and most interesting scenes which I have ever beheld. The houses are built in the Genoese style, of a reddish freestone, taken from the quarries of the neighboring hill of St. Constantine, and hewn into rectangular pieces. The gateways and some other parts are ornamented with alternate pieces of red and white freestone, and occasionally with a beautiful variegated marble from the quarry on the other side of the town. Great care was taken to render these edifices solid and lasting. They are indeed almost as strong as little castles. Though almost without exception they are in a state of ruin, it is manifest that the Turks had no easy task to perform when they undertook the work of destruction. Many are now in a very dilapidated state, having suffered not only from the fury of the first assaults, but having been exposed to subsequent depredations, and to the frequent action of the storms of heaven. Others, in larger number, have still the greater part of their walls entire, and a few have suffered only in the loss, to a greater or less degree, of the wood-work within. After all, though their outward appearance is very imposing, they are neither so spacious nor convenient as very many dwellings of humbler pretensions in our own pleasant villages. It is to be recollected, however, that for the most part they were intended only as retreats for the summer, and that all the principal families had also town houses, where they passed the winter. These country houses are built directly upon the road, and as the gardens are separated from each other by very high stone walls, they form the only interesting objects to the person passing. It is in fact like walking through very dull streets, where you see only the tops of trees, and once in ten minutes meet some other human face. To enjoy the beauty of the region you must either ascend some neighboring height, or mount the terrace attached to each house. The streets offer few attractions to induce you to walk out, and at present, the sight of so many noble structures in ruins is indeed quite saddening. In front of each gate is usually a space paved in a sort of Mosaic work, with black and white rolled pebbles from the sea, and over each is something like armorial bearings sculptured in stone. The court within is also paved with Mosaic, and at one end are wells and huge reservoirs of a size and construction which prove that labor and expense have not been at all spared. The spacious gardens, or rather groves, are planted chiefly with orange trees, though other fruits are by no means wanting, and sufficient soil is left for flowers and culinary vegetables. Upon asking the names of the owners of different estates, I discovered that their more familiar appellation was not their family name, but some epithet bestowed upon them by their friends. This would become permanent, and serve as a distinction for branches of one great family. Thus a servant said to me, This house belongs to Caviara, meaning one of the extensive family of the Rallis, so denominated, perhaps, because the first who received the appellation was particularly fond of the prepared fish-roes, which bear a similar name. Of these proprietors, most of whom were in easy circumstances, and many quite rich, a portion have fallen beneath the sword of the barbarous Turk, others are living in Smyrna, Constantinople, Syra, and other cities of the Levant, and not a few still inhabit the principal commercial ports of Europe. It is not to be expected that many of them will return to their native isle, as it offers very few facilities for commerce, to which the greater number are devoted. This was a less serious objection formerly; for it was their custom to live in a great degree at a distance from their families, occupied with the pursuit of wealth, and to return once in a few years, until they had sons old enough to succeed them in the management of their business, when they would come and pass the remainder of their days with their wives and children. The revolution of Greece has broken in upon these habits, and they have become more accustomed to enjoy the pleasure of dwelling permanently at home. They are now anxious to establish themselves where they may at once continue to abide with their families and carry on their commerce. This situation will probably be at the Piræus, but it is doubtful how soon their projects in regard to a removal there will be realized. In the meantime their fine houses in the Campos of Scio remain neglected. They will not rent for a sum sufficient to warrant the expense necessary for their repair. No other body of persons are like to come to this beautiful island to take up their abode, and remove the desolations which war has caused; and I fear that this charming district will long testify to the unbridled fury of human passion when not restrained by the grace of God.

(*To be continued.*)

Fire at Spitalfields' Church.—Yesterday afternoon, (February 17th,) between the hours of two and three o'clock, a fire was discovered in the spire or belfry of Spitalfields' Church, which had nearly proved the destruction of that splendid edifice. The alarm was first given by some persons, in the immediate vicinity of the church, perceiving a volume of smoke issuing from the windows of the belfry over the clock, and it was discovered that the wood-work in the clock room was on fire, and the flames at the time had reached the loft above, over which the ponderous bells belonging to the church were hung. A number of fire engines in a very few minutes arrived on the spot, but from the height at which the fire was situated in the belfry, the hose could not reach it; and though there appeared a plentiful supply of water, the efforts of the firemen were unavailing in checking the progress of the flames in ascending the spire, and they therefore directed the whole of their attention to the preservation of the church. On the alarm being given, Mr. Price, the superintendent of the H. division of the police, with a body of nearly one hundred of his men, arrived on the spot, and rendered the most efficient services, not only by keeping the crowd away, but by assisting the firemen in their efforts to save from destruction the sacred and splendid edifice. The Hon. J. C. Norton and J. Hardwick, Esq., the magistrates of Lambeth-street, being apprized of the church being on fire, hastened the ther, and rendered the most essential service in their judicious direction of the firemen and others engaged. The wood-work which supported the peal of bells having been reduced by the flames, the bells, which were twelve in number, and were considered the finest in the metropolis, fell one by one with a tremendous crash, particularly the tenor, which weighed no less than forty-four hundred weight. It is at present a matter of surprise and suspicion how a fire could have originated in such a place. The damage done to the church, which it is said is not insured, is considerable; the noble spire is gutted, and the entrance part of the church considerably injured. The fine organ must also be much damaged by the torrents of water passing through it, so that it will require several thousand pounds to fit it up again. It is not more than a month since the last rate to pay an expenditure of nearly 8000*l.* for beautifying and repairing this church had been collected. While the flames were raging, a funeral arrived at the church gates, and the Rev. Mr. Stone, the rector, amidst all the confusion, and notwithstanding all the excitement, performed the solemn ceremony, and the corpse was interred. At eight o'clock the flames were completely subdued, and all further apprehensions for the safety of the church removed.

London Paper.

THE CHURCHMAN.

SATURDAY, JULY 16, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

COMMENCEMENT OF THE THEOLOGICAL SEMINARY.—We are obliged to the author of the subjoined remarks for pointing out the inaccuracies into which we were betrayed in the article to which he refers:—

MR EDITOR,—I hope you will excuse a constant and always gratified reader of your journal for venturing a remark or two on the interesting notice of the recent Commencement of our Seminary contained in your last. The terms "diplomas," "degrees," "graduating class," are out of place. For this, however, you are the less responsible, as they were used, doubtless, inadvertently, in the handbill detailing the order of commencement exercises. The Trustees of the Seminary have no right to confer degrees, and most assuredly would not assume it without legislative permission. I am happy, however, to learn, that a highly respectable committee was appointed, at their last meeting, on the subject of applying to the legislature for the power of conferring degrees in divinity on the Alumni of the Seminary. As yet, however, nothing more has been done than to give to the young men who complete, with acceptance and approbation, its full course of study, a testimonial to that effect It was this, and not a diploma, which was presented at the Commencement.

In the exercises of that occasion, the Bishop of New-York was not as prominent as your account would appear to indicate. The presidency, as usual, devolved on the senior Bishop present; who, at this time, was one of the oldest and fastest friends of the Seminary, the Right Reverend Dr. Bowen, of South-Carolina. *He* distributed the testimonials, the Bishop of New-York taking no other part in it than, as head of the faculty, announcing the name of each member of the class, and handing his proper testimonial to the presiding Bishop; to be by him delivered.

The Bishop of Connecticut, not named by you, was also present at the Commencement.

As it is right that the Church should know who they are who are commended to her confidence, by patiently faithfully, and successfully doing all that, in the wisdom of her highest council, is deemed right to be done in order to fitting them for becoming able ministers of the New Testament, I subjoin a complete list of those who, at the late Commencement, by receiving the honors of the Seminary, are numbered among its alumni. They are the following:—

Pierre T. Babbitt, A. B., of New-York, Amos B. Beach, A. M., of Connecticut, George Benton, A. B., of Massachusetts, John S. Breneman, of Pennsylvania, John W. Brown, A. M., of New-York, Clement M. Butler, A. B., of New-York, William C. Cooley, of New-York, Richard Cox, A. B., of New-York, Henry Crosdale, of Maryland, Thomas C. Dupont, A. B., of South-Carolina, John F. Fish, of New-York, Walter E. Franklin, of Pennsylvania, Reuben I. Germain, of New-York, Kingston Goddard, A. B., of New-York, Frederick J. Goodwin, A. M., of Massachusetts, John W. Hoffman, A. B., of Pennsylvania, William H. Hoit, A. M., of New-Hampshire, Francis P. Lee, A. B., of South-Carolina, Charles Mason, A. B., of Massachusetts, Alfred A. Miller, A. M., Pennsylvania, James D. Nicholson, of New-York, Frederick F. Peake, of New-York, Henry H. Prout, of New-York, David Short, A. B., of Connecticut, Henry L. Storrs, A. B., of New-York, James A. Williams, A. B., of New-Jersey, Lloyd Windsor, A. B., of New-York.

DIOCESE OF KENTUCKY.—The proceedings of the Convention, the journal of which we have just received, possess more interest than usual, though unhappily of a painful nature.

"Thursday, June 9th, being the day appointed by the Constitution of the Diocese of Kentucky for the meeting of the Annual Convention of the same, the bishop and clergy assembled in Christ Church, Louisville, and the bishop opened the sitting with prayer.

"The Bishop then handed to the Secretary, John E Cooke, for the purpose of calling the roll, the list of clergy, in the following words:—

"*Officiating Clergymen.*—The Bishop, Rector of Christ Church, Lexington; Rev J. A. Adams, Rector of Trinity Church, Danville; Rev. A. Cleaver, Rector of St. Peter's Church, Paris; Rev J. B Britton, officiating in Christ Church, Louisville; Rev. D H. Deacon, Rector of St. Paul's Church, Henderson; Rev. G. P. Giddinge, Rector of Grace Church, Hopkinsville; Rev. William McCallen, Missionary at Russelville; Rev. W. H. Purviance, Missionary at Frankfort; Rev A. A. Willis, Missionary at Smithland.

"The Rev. Mr. Cleaver thereupon objected to the reading of any but the printed lists, either that on the Journal of this Diocese for the preceding year, according to the uniform practice heretofore, or that on the Journal of the General Convention, attested by the Bishop. A motion being then made and seconded, the question was put by the Bishop, and the Convention decided that the list on the Journal of the General Convention should be called by the Secretary.

"The Secretary then called the list from the printed Journal of the General Convention, and the following clergymen answered to their names:—

"The Rev. Robert Ash, the Rev. Henry Caswall, the Rev Thomas W. Coit, D. D, the Rev. Amos Cleaver, the Rev. Daniel H. Deacon, the Rev. George P. Giddinge.

"The Rev. Mr Cleaver then moved that a committee be appointed, by ballot, to receive applications from lay delegates, and (on suggestion of a member) to consider the claims of those clergy who should present them, to sit in Convention

"The motion to appoint by ballot being opposed by the Rev. Mr. Giddinge, after some debate a motion was made to adjourn, and seconded; which motion the Bishop declined putting, and granted a recess until after service, for the purpose of a friendly conference, to determine the principles on which the nucleus of Convention should be formed.

"About one o'clock the Convention was called to order by the Bishop, when the Rev. Mr. Giddinge moved that the following principles (which were spoken of as the result of a friendly conference) be adopted as the basis on which to determine who are the officiating clergy of the Diocese, viz

"'1. The bishop, and those clergy who had an undisputed right to be in the last Convention, are the men who constitute the nucleus of the present Convention.

'2. If any of these think that one of their number has lost his qualification, he may object, and nobody else may object.

'3 This question is to be determined by that body alone, according to the common rules of order, the person objected to, of course, having no vote, because he is interested.

'4. Any clergyman claiming to have a right to sit in Convention must submit his claims to the determination of those who already have a right.

'5. The lay delegates are then to present their testimonials, which may be considered and determined by the clergy sitting in a body, or by committee, and the committee may be appointed by the vote of the body, if they please.

'6 The new parishes are then to make application for admittance

'7. The delegates from the newly-received parishes present their credentials.

'8. The whole of the names are called, and the Convention is ready for business'

"This paper having been read, the Bishop protested against it, and entered his written protest in the following words, viz

"'The Bishop presents the following resolutions resulting from the friendly conference held during the recess of Convention, with a protest against any inference which might be drawn from his presenting them, of his right to present a list of the clergy entitled to seats in Convention, and of the parishes entitled to delegates, and also with a declaration, that it will be his duty to decide upon those lists, should any difficulty attend the voting upon the resolutions offered'

"After some further discussion of the question, *Who constitute the nucleus of Convention?* the Bishop continuing to claim the right—if any difficulty should arise in voting on the resolution, to decide who should be allowed to vote, and who should not, a motion was made to adjourn, and seconded; which the Bishop declined putting, and granted a recess until the next morning at nine o'clock, for the purpose of further friendly conference.

"After leaving the house, it was suggested by the Rev. Dr. Coit, that if the Convention should not regularly adjourn till the next morning, it wou'd cease to exist; because, according to the second article of the Constitution of the Diocese, it is declared that the Convention 'shall meet, annually, on the second Thursday in June, unless otherwise provided for by resolution;' and therefore they cannot meet on the day after that, unless by resolution to adjourn till that day This having been mentioned to the Bishop, he soon after summoned the members, by special messengers, to meet at four o'clock in the afternoon

"At four o'clock the Bishop called the Convention to order, and handed to the Secretary a manuscript list of the names of clergy, which he declined calling, as not being a correct list of the clergy, and as not being the list determined on by resolution of Convention in the morning. Thereupon the Bishop declared that he would read it himself, and proceeded to do so; and the Rev Mr Giddinge and the Rev. Mr. Britton answered to their names. The Bishop, during the reading of the names, was several times called to order by several of the clergy The Bishop also called the names of several lay delegates.

"The Bishop then declared the Convention organized, and called for the nomination of some person as secretary. The Rev. William H. Purviance, who entered immediately after the clergy were called, was nominated, and no other name being mentioned, the Bishop declared him to be elected secretary of the Convention

The Bishop then directed the former Secretary to resign the papers, &c. to the Rev. William H. Purviance; which he declined doing, upon the ground that Mr, Purviance was not the secretary of Convention, the proceedings having been entirely illegal

"By the Bishop's direction, the Rev Mr Purviance, notwithstanding, took his seat at the secretary's table, and the business proceeded; those members of Convention who considered the proceedings illegal quietly departing.

JOHN E COOKE. *Sec. of Con.*

"[The remainder of this Journal was received from the Rev. W H. Purviance, and published by the underwritten, as a committee appointed by Convention for the purpose; Mr. Purviance being also of the Committee, but not acting, in consequence of having left the Diocese immediately after the adjournment of the Convention.

JOHN E COOKE,
T. W. COIT]

"At four o'clock, P. M, the Convention met, and the Secretary declining to call the list furnished by the Bishop, the names were called by the Bishop himself, and the Convention was organized by appointing the Rev. W. H. Purviance, Secretary.

"Present of the Clergy.—Rev G. P. Giddinge, Rector of Grace Church, Hopkinsville; Rev J. B. Britton, officiating in Christ Church, Louisville; Rev. W. H. Purviance, Missionary at Frankfort

"Of the Laity.—John P. Smith, from Christ Church, Louisville; Col J Dunham, from Christ Church, Lexington; T. Towles, Esq, from St. Paul's Church, Henderson; F. Yeiser, Esq, from Trinity Church, Danville.

"On motion, resolved, that a committee be appointed to examine the claims of clergymen and of lay delegates applying for seats in the Convention, and to report on the application of new parishes to be received into union with the Convention.

"The Bishop appointed the following persons upon the Committee: Rev. G P. Giddinge, Rev. W. H. Purviance, Rev. J. B. Britton, Judge Towles, and Frederick Yeiser, Esq

"On motion, adjourned until Friday, at nine, A. M.

Thus organized, the Convention met for the two next days, Friday and Saturday. The proceedings of these days we pass over, as being of a general nature. On Saturday, in the evening session, a motion was made and carried, that Rev. Dr. Coit be entitled to a seat in the Convention; a motion was made and lost, that Rev. Mr. Caswall be admitted to a seat; a motion made and lost, that Rev. Mr. Peers be admitted to a seat; and a motion made and carried, that Rev. Mr. Ash be admitted to a seat. On Monday morning, after some preliminary action,—

"The Rev. Dr. Coit moved that St. Paul's parish, Lexington, be admitted into union with this Convention A discussion ensued upon the right to organize the parish without the special consent of the rector of Christ Church. After discussion the parish was admitted, and the certificate of the lay delegate from said parish was presented. Dr. Cooke, the delegate, was called, and answered to his name.

"Dr Cooke, before taking his seat, protested against the proceedings of Thursday afternoon and the two following days, as illegal, declaring that he considered the Convention as not a convention *de jure*, and acknowledging it as a convention *de facto* only, in order that the business of the Diocese might proceed, and that he might have it in his power to surrender the papers and money of the Diocese to persons duly authorized to receive them. He moreover reserved the right of presenting a written protest, if he should think proper.

"The Rev. Dr. Coit, the Rev. Mr. Cleaver, the Rev. Mr. Ash, and the Rev. Mr Caswall, and Mr George W. Anderson concurred in making a similar protest.

"Mr. J. P. Smith moved that the vote excluding the Rev. Mr Peers from a seat in this convention be reconsidered. On motion, resolved, that the Rev. Mr. Peers be heard upon his right to a seat. After a hearing it was unanimously determined that Mr. Peers has a right to a seat in this Convention.

"On motion, by the Rev. Mr. Deacon, it was resolved, that the vote excluding the Rev. Mr. Caswall from a seat in this Convention be reconsidered

"On motion, resolved, that the Rev. Mr. Caswall has a right to a seat in this Convention.

"Mr. J. P. Smith moved that the vote appointing the Standing Committee be reconsidered. Motion carried.

"On motion of the same gentleman, resolved, that the Convention go into a new election for the Standing Committee The following gentlemen were chosen:—the Rev. Mr. Giddinge, the Rev. Mr. Cleaver, the Rev. Mr. Deacon, Dr. Cooke, and Dr. Pinckard.

"Dr. Cooke declined serving.

"Dr. Hopson was then elected in his place.

"Mr. J. P. Smith moved for a reconsideration of the vote approving the Bishop's nomination of Trustees of the Seminary:—motion carried.

"The Bishop then withdrew his previous nomination, and nominated the Rev. Mr Cleaver, the Rev. Mr. Deacon, the Rev. Mr. Peers, Mr. Snead, and Mr. B. P McIlvaine. Nomination approved

"On motion, the Convention adjourned to meet at four o'clock.

Christ Church, four o'clock.

"The Convention met pursuant to adjournment.

"The Rev. Mr. Giddinge moved that the Convention do, on to-morrow morning at nine o'clock, resolve itself into a committee of the whole, with closed doors, to ascertain whether the rumours now afloat concerning the character of our Bishop be of such a nature as to warrant an impeachment. Motion carried.

"Dr. Cooke proposed the following amendment to Canon I., to be inserted after the first paragraph, which was adopted.

"In parish meetings the following descriptions of persons shall have a vote:—

'1. Pewholders who have held pews for six months, and paid for them, each pew to have but one vote.

"2. Where there are no pews, each subscriber who has subscribed six months before the election at which he proposes to vote, and has paid at the rate of ten dollars a year.

"The Rev. Mr. Britton proposed the following Canon, which was adopted:—

"No parish shall send a lay delegate to sit in the Convention of this Diocese, who is not a communicant in the Protestant Episcopal Church

"Dr. John E. Cooke proposed the following standing resolution, which was adopted:—

"The intendant of the Theological Seminary shall not be a trustee. Nor shall any man who is under money obligations to the Seminary, or obligations founded on a contract.

"On motion, the Convention adjourned, to meet at the house of the Rev. Mr. Peers, at nine o'clock in the morning.

"*At the Rev. Mr. Peers's, June* 17, 1836.

"The Bishop not being present, the Convention, according to the sixth article of the constitution, proceeded to ballot for a president *pro tem.*, when the Rev. Dr. Coit was elected.

"The Convention was opened with prayer by the Rev. Dr. Coit.

"The certificate of the lay delegate from St Peter's Church, Paris, was presented. Garnett Duncan, Esq., the lay delegate, was called, and answered to his name.

"On motion of Dr. Cooke, the ten first articles of the rules of order of the last Convention were adopted.

"On motion of the same, resolved, that the following be the eleventh article of the rules of order:—When any question is before Convention, no motion shall be received unless for an amendment, or for postponing the main question, or to commit it, or for the previous question, or to adjourn.

"On motion of the same, it was resolved, that the following be the twelfth article of the rules of order:—The question on a motion for adjournment shall be taken before any other, and without debate; but not after another is actually put

"On motion of the same, the thirteenth, fourteenth, and fifteenth articles of the rules of order of the last Convention were adopted.

"On motion of the same, resolved, that the following be additional articles:—

"ART. XVI. The yeas and nays of the members on any question before the Convention shall, at the desire of one-fifth of those present, be entered on the journal. Each member, when called, shall rise, and declare openly and without debate, his dissent or assent to the question. The names shall be called alphabetically, first, of the clergy, then of the laity. If one-fifth of the members present do not desire to have the call made, any member is entitled to have his name and vote recorded on the journal.

"ART. XVII. During the sitting of the Convention no person, not a member, is to sit with or near the members, nor talk to them.

"On motion of Mr. John P. Smith, it was resolved to reconsider the newly adopted amendment of the first canon. Mr. Smith then proposed as an amendment to the amendment of the above Canon, declaring who should be entitled to vote in parish meetings, that *three months* be inserted throughout the Canon instead of *six*, which was adopted, and the amendment thus amended was carried.

"On motion, resolved, that the Convention do now resolve itself into a committee of the whole, with closed doors, on the subject of the Rev. Mr. Giddinge's resolution; whereupon the president *pro tem.* left the chair.

"The Committee having risen, the Convention was resumed, and the chairman of the Committee, the Rev. Dr. Coit, reported that the committee of the whole according to order, had had under their consideration the subject of the resolution of the Rev. Mr. Giddinge, and had made progress therein, but not having time to go through the same, had directed him to ask leave to sit again.

"On motion, it was then resolved that the Committee of the whole have leave to sit again immediately.

"On motion, resolved, that the Convention do now resolve itself into a committee of the whole, with closed doors, on the subject of the Rev. Mr. Giddinge's resolution.

"The Committee having risen about two o'clock, the Convention was resumed, and the chairman of Committee reported that the Committee of the whole had, according to order, had under their consideration the subject of the resolution of the Rev. Mr Giddinge, and had made progress therein, but not having time to go through the same, had directed him to ask leave to sit again.

"On motion, it was then resolved, that the Committee of the whole have leave to sit again at four o'clock.

"On motion, resolved, to adjourn till five minutes before four o'clock.

At the Rev. Mr. Peers's, four o'clock.

"The Convention assembled again according to adjournment.

"On motion, resolved, that the Convention do now resolve itself into a committee of the whole, with closed doors, on the subject of the Rev. Mr. Giddinge's resolution.

"The Committee having risen at seven o'clock, the Convention was resumed, and the chairman of the Committee reported that they had had under their consideration the subject referred to them, and had made progress therein, but not having time to go through the same, had directed him to ask leave to sit again.

"On motion, it was resolved, that the Committee of the whole have leave to sit again at eight o'clock.

"On motion, resolved, that the Convention do now adjourn until five minutes before eight o'clock.

At the Rev. Mr Peers's, five minutes before 8 *o'clock.*

"The Convention assembled according to adjournment.

"On motion, resolved, that the Convention do now resolve itself into a committee of the whole on the subject of the Rev. Mr. Giddinge's resolution.

"The Committee having risen at a late hour, the Convention was resumed, and the chairman of the Committee reported that they had had under consideration the subject referred to them, and had made progress therein, but not having time to go through the same, had directed him to ask leave to sit again.

"On motion, it was then resolved, that the Committee of the whole have leave to sit again at nine o'clock in the morning.

"On motion, the Convention then adjourned to meet at the same place, at half-past eight o'clock in the morning.

At the Rev. Mr. Peers's, half-past eight o'clock, A. M, June 15, 1836.

"The Convention assembled according to adjournment, and was opened with prayer by the President *pro tem.*, the Rev. Dr. Coit.

"The minutes were then read.

"On motion, resolved, that the Convention do now resolve itself into a committee of the whole on the subject of the Rev. Mr. Giddinge's resolution.

"The Committee having risen about two o'clock, the Convention was resumed, and the chairman of the Committee reported that they had had under consideration the subject referred to them, and had made progress therein, but not having time to go through the same, had directed him to ask leave to sit again.

"On motion, it was resolved that the Committee have leave to sit again at four o'clock

"On motion, resolved to adjourn until half-past three o'clock.

At the Rev. Mr. Peers's, half-past three o'clock.

"The Convention assembled according to adjournment.

"The minutes were then read.

"On motion, the Convention resolved itself into a committee of the whole on the subject of the Rev. Mr. Giddinge's resolution.

"The Committee having risen about seven o'clock, the Convention was resumed, and the chairman of the Committee reported that they had had under consideration the subject referred to them, and had made progress therein, but not having time to go through the same, had directed him to ask leave to sit again.

"On motion it was resolved that the Committee have leave to sit again in an hour.

"On motion, resolved, that the Convention take a recess for an hour.

"At the end of an hour the Convention met again.

"On motion, the Convention resolved itself into a committee of the whole on the subject of the Rev Mr. Giddinge's resolution.

"The Committee having risen, the Convention was resumed, and the chairman of the Committee reported that they had had under consideration the subject referred to them, and had made progress therein, but not having time to go through the same, had directed him to ask leave to sit again.

"On motion, resolved, that the Committee of the whole have leave to sit again at nine o'clock in the morning.

"On motion, resolved, that the Convention adjourn until half-past eight o'clock in the morning, to meet at the same place.

At the Rev. Mr. Peers's, June 16, 1836.

"The Convention assembled according to adjournment; present, the Rev. Henry Caswall, the Rev. Amos Cleaver, the Rev. Dr. Coit, the Rev. Mr. Giddinge, the Rev. Mr. Peers, and Messrs. George W. Anderson, John E. Cooke, J. Dunham, Hearne, and J. P. Smith.

"The minutes of the previous meeting were read.

"On motion, the Convention resolved itself into a committee of the whole on the subject of the Rev. Mr. Giddinge's resolution.

"The Committee having risen about two o'clock, the Convention was resumed, and the chairman of the Committee reported that they had made progress, &c. and asked leave to sit again.

"On motion, resolved, that the Committee have leave to sit again at four o'clock.

"On motion, resolved, to adjourn until five minutes before four o'clock.

At the Rev. Mr. Peers's, five minutes before four o'clock.

"The Convention met according to adjournment; present, the Rev Dr. Coit, the Rev. Messrs. Peers, Giddinge, Ash, Cleaver, Britton, Purviance, and Dr. Cooke, Mr. George W. Anderson, Col. Dunham, Mr. Garnett Duncan, Dr. Maddox, and Mr. John P. Smith.

"The minutes were then read.

"On motion, the Convention resolved itself into a committee of the whole, with closed doors, on the subject of the Rev. Mr. Giddinge's resolution.

"The Committee having risen, the Convention was resumed, and the chairman of the Committee reported that they had made progress, &c. and asked leave to sit again.

"On motion, resolved, that the Committee have leave to sit again at nine o'clock in the morning.

"On motion, adjourned until half-past eight in the morning, to meet at the same place.

At the Rev. Mr Peers's, June 17, 1836.

"The Convention met according to adjournment; present, the Rev. Messrs Coit, Giddinge, Peers, Cleaver, Caswall, Britton, Ash, and Purviance; and Messrs. Duncan, Cooke, Anderson, Smith, Maddox, and Hearne.

"The Convention opened with prayer by the Rev. Dr. Coit, president *pro tem.*

"The Convention then resolved itself into a committee of the whole, with closed doors, on the subject of the Rev. Mr Giddinge's resolution.

"The Committee having risen, the Convention was resumed, and the chairman of the Committee reported that he had been directed to ask leave of the Convention to alter the word *impeachment* in the resolution of the Rev. Mr Giddinge, to the word *presentment*, in order to make it canonical; and to ask leave also to sit again.

"On motion, leave was granted to make the alteration, and also to sit again.

"On motion, the Convention then resolved itself into a committee of the whole, with closed doors, on the Rev. Mr Giddinge's resolution.

"The Committee having risen, the Convention was resumed, and the chairman reported that further progress had been made in the business, but that they had not gone through it, and asked leave to sit again.

"On motion, leave was granted.

"On motion, the Convention then resolved itself into a committee of the whole, with closed doors, on the subject of the Rev. Mr. Giddinge's resolution.

"The Committee having risen at past twelve o'clock, the Convention was resumed, and the chairman of the Committee informed the Convention that they had gone through the business referred to them, and that he was ready to make report when the Convention should think proper to receive it.

"The report being called for, the chairman reported as follows:—

"That the following resolution of Mr. George W. Anderson, viz.—

"*Resolved,* That the rumors and information which have been heard and considered by the Committee, are sufficient ground for a presentment of the Bishop,—was rejected by the Committee.

"On motion of the Rev. Mr. Peers, it was resolved that a committee be appointed to inform the Bishop of this report.

"The Rev. Mr. Peers was named as the Committee.

"On motion, resolved, that the Convention adjourn until four o'clock.

At the Rev. Mr. Peers's, four o'clock.

"The Convention assembled according to adjournment, and was opened with prayer by the Bishop; present the Bishop, the Rev. Messrs Giddinge, Coit, Cleaver, Caswall, Ash, Peers, and Purviance; and Messrs. Cooke, Anderson, Hearne, and Maddox.

"On motion, the Convention took up the report of the committee of the whole on the subject of the Rev. Mr Giddinge's resolution.

"On motion, resolved, that the report be recommitted to the committee of the whole.

"On motion, the Convention then resolved itself into a committee of the whole on the recommitted report.

"The Committee having risen, the Convention was resumed, and the chairman reported as before; but in consequence of the absence of some gentlemen who had voted against the resolution of Mr. Anderson, the report was not called up, and notice was given that it would be called up in the morning.

"On motion, the Convention adjourned until half past eight o'clock."

[We pass over the remaining proceedings of this day and part of the next.]

"On motion, resolved, that the Canon passed during this Convention, which requires lay delegates to convention to be communicants, be reconsidered.

"On motion, resolved, that the said Canon be repealed.

"On motion of John E. Cooke, resolved, that the report of the Committee on the Rev. Mr. Giddinge's resolution be taken up.

"On motion of the same, the report was recommitted to the committee of the whole, with directions to bring in an affirmative report.

"On motion of the same, the Convention then resolved itself into a committee of the whole on the recommitted report.

"The Committee having risen, the president *pro tem.* resumed the chair, and the chairman of the Committee presented the following report:—

"The Committee to whom the Rev. Mr. Giddinge's resolution was recommitted, report, that they do not find any good and sufficient ground for the presentment of the Bishop.

"The report was laid on the table.

"On motion of Mr. Anderson, seconded by Mr. Duncan, the Rev. Mr. Caswall was allowed leave of absence.

"On motion of Mr. Duncan the report of the committee of the whole was concurred in by a vote of seven to six."

On motion, resolved to adjourn until four o'clock.

CLERICAL CHANGE.—The Rev. R. V. Rogers, formerly rector of St Philip's Church, Circleville, Ohio, has removed from that Diocese, and is now rector of a church at Richmond, Bathurst District, Upper Canada.

Professorship of Pastoral Theology.—"The annual meeting of the Board of Trustees," says the Missionary, "terminated on Friday, July 1. Among the doings of the Board, there is one we hail with peculiar joy, the appointment of a Special Agent, the Rev. John W. James, of Philadelphia, to make an appeal to the members of the Church throughout the United States, for the endowment of a professorship of Pastoral Theology and Pulpit Eloquence. In this consists the great desideratum of the Seminary. With admirable provision for furnishing the students well and thoroughly with all requisite learning, the instruction which is to teach them how to turn it to the best account has not been permanently provided for since the death of the illustrious Hobart. Great praise is due to the gentlemen who, at great personal inconvenience, have since that time supplied provisionally this department of the institution. But it needs a professor constantly occupied, and resident at the seminary. There seems to be a peculiar propriety in the manner of this appeal. It is for the support of that professorship whose instructions come most closely home to the business and bosoms of men. It looks, therefore, to the whole Church, high and low, rich and poor, one with another, and it does so with the greater confidence, as no effort of this kind has yet been made. The enterprise, we are glad to know, is intrusted to able hands and a devoted heart; and we confidently look for speedy and abundant success. Sure we are, it is deserved."

Bishop White.—The illness of our venerable presiding Bishop is continued with little mitigation.—According to our latest information he was rather stronger and perfectly easy, his only suffering being caused by the occasional difficulty of expectoration. On Wednesday last, we are informed, he received the communion from the Assistant Bishop, and did not seem exhausted, but went on regularly with the responses, a circumstance indicative of remaining strength of body and full possession and composure of mind. His situation, however, is still considered very critical.

Propaganda.—We learn from the Catholic Telegraph, that at the suggestion of the Rev. Mr. Connelly, a professorship of English literature is about to be established in the college of the Propaganda in Rome. The professorship will be instituted for the special benefit of the American clergy educated at Rome.

An Unlucky Metaphor.—In introducing to his readers the review of Mr. Colton's work from "the interminable Churchman," the Catholic Telegraph says that Mr. Colton has fallen from Scylla into Charybdis. As Romanism is the opposite extreme to that which Mr. Colton has sought to avoid, the Editor means, we presume, that he has veered toward Popery. This is a mistake. Mr. Colton is still in the channel of the primitive catholic Church, where he is equally safe from Scylla on the one hand and Charybdis on the other.

At the recent meeting of the Trustees of the General Theological Seminary, the Rev. Alonzo Potter, D. D., of Union College, Schenectady, and Joseph Juliand, Esq., of Greene, Chenango county, were selected Trustees for this Diocese, *vice* the Rev. Richard S. Mason, D. D., removed to Delaware, and the Hon. Nathan Williams, deceased.

Episcopal Acts by the Bishop of this Diocese.—Wednesday, July 6th, consecrated St. Paul's Church, Sing Sing, Westchester county. The instrument of donation was read by the rector, the Rev. Edward N. Mead; the sentence of consecration by the Rev. Alexander H. Crosby, rector of St. John's Church, Philipsburgh; and the morning prayer, by the Rev. William C. Mead, D. D., of Pennsylvania, assisted by the Rev. William Creighton, D. D. of Mount Pleasant, who read the lessons; and the sermon preached by the Bishop. There were also present the Rev. Samuel Nichols, of Bedford, the Rev. Lawson Carter, of New Rochelle, the Rev. Robert W. Harris, of Whiteplains, the Rev. Peter S. Chauncey, of Rye, the Rev. Francis H. Cuming, and the Rev. William F. Walker, of this city, the Rev. John F. Messenger, and the Rev. Zechariah Mead, of Massachusetts.

In the afternoon, confirmed 17 in the same church.

Thursday 7, in the same church, instituted the Rev. E. W. Mead into the rectorship of the parish. Morning prayer was read by the Rev. Mr. Crosby, assisted by the Rev. Mr. Chauncey, who read the lessons; and the sermon preached by the Bishop. The Rev. D. Mead and the Rev. Mr. Messenger assisted the Bishop and rector in the administration of the communion. The Rev. Dr. Creighton, the Rev. Mr. Carter, the Rev. Z. Mead, the Rev. Reuben Sherwood, of Hyde Park, and the Rev. Aldert Smedes, jun., of this city, were also present.

Fifth Sunday after Trinity, July 10, in St. Mark's Church in this city, admitted Joseph Ransom to the order of Deacons, and the Rev. Charles W. Hackley, Deacon, Professor of Mathematics in the University of the city of New-York, to the priesthood. Morning prayer was read by the Rev. Thomas Lyell, D. D, Rector of Christ Church, (who also presented the candidates,) assisted by the Rev. Benjamin I. Haight, of Ohio, who read the lessons; and the sermon preached by the Bishop. The Rev. Bird Wilson, D. D, Professor of Systematic Divinity in the General Theological Seminary, was also present, and assisted in the laying on of hands.

In the afternoon, confirmed four in Trinity Chapel Factoryville, Richmond county.

Wednesday 13, laid the corner-stone of St. Paul's Church, Flatbush, King's county. The address was delivered by the Rev. Benjamin C. Cutler, D. D, Rector of St. Anne's Church, Brooklyn. There were also present the Rev. John C. Rudd, D. D., of Utica, and the Rev. James D. Carder, of this city.

The Bishop's Visitation.—The proposed order of the Bishop's visitation has been changed by substituting *Canton* for *Norfolk*, and by adding *Grace Church, Rochester, Johnstown,* and *Hyde Park.*

The Earth: its physical Condition and most remarkable Phenomena. By W. Mullinger Higgins, Fellow of the Geological Society and Lecturer on Natural Philosophy at Guy's Hospital. New York: published by Harper & Brothers. 1836.

We take this book to be an excellent compend of the most curious facts accumulated by the recent discoveries of physical science. The first part of the book considers the earth in relation to the rest of the universe, and the appearances of the celestial bodies. A chapter is devoted to the atmosphere, another to the phenomena of heat, and another to the phenomena of light, and two more to electricity and terrestrial magnetism. Much valuable information is given in relation to the interior of the earth and the various natural phenomena on its surface, such as mountains, springs, rivers, water-spouts, tides, crystallizations, &c, &c. The whole is copiously illustrated with cuts. From a slight examination of the work we are inclined to form a high opinion of its merits.

Lectures Explanatory and Practical on the Epistle of St. Paul to the Philippians. Intended chiefly for the use of families. By Manton Eastburn, D. D., Rector of the Church of the Ascension, New-York. Second edition. New-York: G. and C. Carvill & Co., and Swords, Stamford & Co. 1836.

For a notice of this excellent work we refer to our communication head in our last, and to which we have only to add the expression of our own gratification that it has reached a second edition.

The Christian's Manual of Faith and Devotion: containing dialogues and prayers suited to the various exercises of the Christian life, and an exhortation to ejaculatory prayer, with forms of ejaculatory and other prayers. The fourth edition, with additions. New-York: Swords, Stanford & Co., No. 152 Broadway. 1836.

The character of this work is too well known, and its excellence too highly appreciated, to require any commendation from us. The work was compiled by Bishop Hobart from the Village Manual, the works of Bishops Horne, and Jones of Nayland. Its value is now enhanced by additions of a similar character. The publishers deserve great credit for the exertions which have enabled them to afford the fourth edition, on good paper and with good type, at the reduced price of forty cents a copy.

New Works.—D. Appleton & Co, 200 Broadway, have just published "The Physical Theory of Another Life," by the author of the Natural History of Enthusiasm.

The Messrs. Harper have lately published "The Old World and the New," by the Rev. Orville Dewey; and "Spain Revisited," by the author of A Year in Spain.

We are examining these works, and shall soon give a further account of them to our readers.

The Rev. Mr. Connelly.—The following remarks of Bishop Otey, in reference to Mr. Connelly, will be read with interest. They confirm the opinion which we expressed at first in regard to the state of Mr. C.'s mind:—

"You may perhaps expect me to say something about Mr. Connelly's course; I have been several times asked whether I intended to take any notice of the printed letter which he addressed to me. There was nothing in the letter which in my judgment called for an answer. To undertake to answer one when he says 'I doubt,' without assigning directly the reasons of his doubts, is surely 'lost labor.' It is true I took so much notice of his letter as this: I instituted the proper proceedings to exercise the discipline of the Church in his case, as soon as I heard of his defection. But he had left the United States before the measures adopted could be brought to bear upon him; and there, for the time being, I conceived my duty to end. His conduct has, in some instances, through the public journals, been the subject of severe, not to say uncharitable comment. I am of opinion that he rather deserves our commiseration, and should have our prayers. As to the exultation of the Romanists in his case, it is as little creditable to their good sense as it is premature and indecorous to him. I am indeed greatly mistaken, if I have misconceived the causes which have led to his present unhappy position. He is well known to be a man of remarkably sensitive temperament—of quick impulses, and one likely to be easily swayed by that which is externally splendid and imposing. The garniture of the Romish Church is exactly such as would be likely to strike with powerful effect upon his imagination, and rouse his feelings. Separated for some years past, by his distant position, from intercourse with his brethren in the ministry, he has felt most keenly the want of that friendly sympathy and countenance which we all experience to be so soothing, refreshing, and strengthening under the multiplied difficulties of our stations. I have seen him weep like a child, (it was an amiable weakness,) in recounting the sufferings of his spirit from this cause. Add to these things the well known effects of a debilitating climate upon a feeble physical frame, and the result is not one, in my apprehension, to excite either surprise or amazement. The truth is, that poor Connelly's mind is unbalanced. I was unwilling to believe this at first, but information subsequently obtained, leaves with me no doubt of the deplorable fact. As to his piety and honesty of purpose I never entertained any doubts, as far as I felt authorized to form and express a judgment about such things. In a letter which he addressed to me the day before he sailed from New-Orleans for Havre, he declared himself to be a Protestant, and that his object in visiting Europe was to examine for himself the doctrines and practices of the Roman Catholic Church."

Letter of Dr. Robertson.—This letter, the conclusion of which will be given in our next, is written in an agreeable style, and throws light on the present state of society in Greece. We think the reader will be pleased with it.

To Correspondents.—The anonymous article on the Temperance tract shall receive further notice in our next.

The publication of "Justice," as it seems to us, would magnify the evil of which he complains.

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Sixth Sunday after Trinity, July 10, Trinity Chapel, Staten-Isand, 5 P. M.

Seventh Sunday after Trinity, July 17, Westchester, A. M.; Eastchester, P. M.; 18, New-Rochelle; 19, Mamaroneck; 20, White Plains; Friday, 22, North Salem, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, July 24, Ulster, Ulster county, ordination, A. M., confirmation P. M.; Tuesday, 26, Ballston Spa; 27, Saratoga Springs; 28, Sandyhill; Saturday, 30, Granville.

Ninth Sunday after Trinity, July 31, Hampton; August 1, Whitehall; Wednesday, 3, Plattsburg; Friday, 5, Malone.

Tenth Sunday after Trinity, August 7, Potsdam; consecration A. M., confirmation P. M.; 8, Canton; 9, Waddington; 10, Ogsdenburg; 11, Morristown, ordination A. M., confirmation P. M.; Saturday 13, Brownville.

Eleventh Sunday after Trinity, August 14, Watertown; 15, Sacket's Harbor; 16, Pierrepont Manor, consecration A. M., confirmation P. M.; 17, do., ordination; Friday, 19, Constableville, consecration A. M., confirmation P. M.

Twelfth Sunday after Trinity, August 21, Oswego; 22, Fulton; Festival of St. Bartholomew the Apostle, Wednesday, 24, Moravia; 25, Homer, ordination A. M., confirmation P. M.; 26, M'Lean; 27, Aurora, consecration A. M., confirmation P. M.

Thirteenth Sunday after Trinity, Aug. 28, Waterloo; 29, Canandaigua; 30, Allen's Hill; 31, Penfield; Sept. 1, Rochester, A. M. Grace Church, institution P. M. St. Luke's Church;* 2, Avon; 3, Genesee.

Fourteenth Sunday after Trinity, September 4, Mount Morris; 5, Dansville; 6, Wethersfield; 7, Warsaw; 8, Sheldon, ordination A. M., confirmation P. M; 9, Le Roy. 5 P. M.; 10, Batavia, consecration A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Medina, consecration A. M, confirmation P. M.; 14, Grace Church, Lockport;* 15, Lewiston, A. M.; Buffaloe, 7 P. M.; Saturday, 17, Fredonia, consecration A. M., confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M., confirmation P. M.; 26, Penn-Yan, consecration A. M, confirmation P. M.; 27, Hector, consecration A. M., confirmation P. M.; 28, Johnson's Settlement; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P. M.; Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Tuesday, 11, St. Peter's Church,* Albany; Thursday 13, Johnstown, ordination A. M., confirmation P. M.

Twentieth Sunday after Trinity, October 16, Hyde Park, Dutchess county.

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

* Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

Consecration of the Rev. Samuel A. McCoskry.—It is with no small degree of pleasure that we announce to our readers that the number of the college of bishops has been increased, and that another destitute portion of the Church of Christ has been provided with a chief pastor. The case of Michigan has already called into exercise much of the attention and sympathy of Episcopalians. Though containing a large and continually increasing population, and opening a widely extended field of usefulness and promise to the devoted servants of the Cross, it has not yet a sufficient number of presbyters to authorize it to select a bishop. Thus situated, after the action of the late General Convention had set forth the new canon, to provide bishops for destitute dioceses, Michigan applied to the House of Bishops, and requested that a bishop might be selected and consecrated for that diocese; at the same time communicating a desire that the Rev. Samuel A. McCoskry might be chosen. The subsequent action of the House of Bishops, and the decisions of the various Standing Committees in the several dioceses, are too well known to our readers to demand repetition.

The concurrence of a majority of the Standing Committees with the selection of the House of Bishops, was recently announced, and Tuesday, the fifth of July, appointed for the consecration. After the announcement was made, an accident of a serious nature disabled the presiding bishop, the Rt. Rev. Wm. White, D. D., and at the request of the bishop elect the consecration was postponed until Thursday morning, July 7th, under the hope that the delay would suffice to restore the presiding bishop so far, as to allow him to be present at the imposition of hands. In this, however, he has been disappointed; and it is with the deepest and most heartfelt sorrow that we are constrained to announce the dangerous illness of the very aged and venerable patriarch of the American Church, who for nearly a half century has presided in her councils, and by his wisdom, under God, has so far guided her safely amid the dangers and difficulties by which she was surrounded in her earlier days. It is worthy of remark and of grateful acknowledgment to the great Head of the Church, that the present occasion of the consecration of a bishop is the first which has occurred, from which the Rt. Rev. Bishop White has been absent. The chain which is composed of so many links is at length sundered.

At an early hour this morning, long before the time appointed for the commencement of the solemn services of the day had arrived, the church began to be filled; and before the entrance of the bishops and clergy, the house was crowded by those who were anxious to witness the solemn consecration of yet another one to the high office of the episcopate.

At ten o'clock the Rt. Rev. Henry U. Onderdonk, D. D., Assistant Bishop of Pennsylvania entered, accompanied by the Rt. Rev. George W. Doane, D. D., Bishop of New-Jersey, and the Rt. Rev. Jackson Kemper, D. D., the Missionary Bishop of Indiana and Missouri. Following these came the bishop elect, supported by the Rev. Dr. Ducachet, Rector of St. Stephen's Church of this city, and the Rev. Peter Van Pelt. An unusually large number of the clergy of the city and vicinity were present.

Morning prayers were read by the Rev. J. B. Clemson, Rector of the Church of the Ascension, assisted by the Rev. Mr. Suddards, Rector of Grace Church. The ante-communion service was read by the assistant bishop of this diocese, as were also the hymns for the choir. The portion of Scripture selected for the epistle (Acts xx. 17) was read by the missionary bishop, after which the Bishop of New-Jersey read the gospel, (Matt. xxviii. 18) The peculiar propriety of these selections must have been deeply impressive to all who attended their reading. Nothing could have been more happy or more appropriate than the selection from the Acts. It seemed composed for the use of those who, like the Apostle of the Gentiles, were called "to take heed to all the flock over which the Holy Ghost hath made you overseers," &c., and who, like the same apostle, could leave all, and go far hence to the wilderness, and show by their actions that they "covet no man's silver, or gold, or apparel."

The sermon was preached by the missionary bishop from Matthew xxviii. 18, 19, 20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

Of the excellent sermon which followed, nothing need be said at this time, as a future opportunity may suffice to do it more amply. After the sermon was ended, the bishop elect was presented to the bishop appointed, the Rt. Rev. H. U Onderdonk, by Bishops Doane and Kemper; then followed the reading of the testimonials from the different bishops and standing committees of the various dioceses—the former by the Rev. Dr De Lancey, the latter by the Rev. Mr. James, upon the hearing of which, the presiding bishop required the "promise of conformity to the doctrine, discipline, and worship of the Protestant Episcopal Church," which was solemnly given by the bishop elect; after which was read the litany by Bishop Doane, followed by the services set forth for the consecration of bishops, in the Book of Common Prayer. The imposition of hands was peculiarly solemn and impressive, and, without doubt, many who witnessed it, departed more deeply sensible of the conformity of our Church to the apostolic mode of setting apart those, whose duty it shall be "to feed the flock of God over which the Holy Ghost hath made them overseers."

At the conclusion of the exercises, the holy communion was administered to a large number of the clergy present, and to the assembled laity, by the Rt. Rev. the Bishops Onderdonk, Doane, and Kemper, assisted by the Bishop of Michigan.—*Epis. Recorder.*

Ordination.—At a special ordination, held in the Monumental Church, in this city, on the 23d ult., by the Bishop of Virginia, the Rev. Martin P. Parks, late Professor of Mathematics in Randolph Macon College, and a clergyman of the Methodist Episcopal connection, was admitted to the order of deacons.

Southern Churchman.

On Sunday morning last, at Grace Church, in this city, Bishop Griswold admitted Mr. P. H. Greenleaf to the order of Deacons. Prayer was read by the Rev. Mr. Stone, the candidate presented by the Rev. Mr. Howe, who assisted the Bishop in the administration of the Lord's supper. The Bishop preached.

Christian Witness.

Trinity Church, Utica.—(Missions—Systematic Charity.)—We noticed in our last the meeting in this church on the evening of the 8th ult. The object was a recommencement of the missionary operations of the congregation, which had been suspended, or nearly so, during the vacancy in the rectorship.

After suitable devotions from the liturgy, the Rector, the Rev. P. A. Proal, urged the duty of missionary effort upon the broad and solid principles of Gospel love, and in connection with this duty he proposed and enforced the importance of securing the efficient aid of systematic charity. His address on the occasion will be found substantially embraced in his pastoral letter to the parishioners. The plan proposed was received by the audience with great apparent cordiality and with perfect unanimity; and the following resolution, after some remarks from the mover and seconder, was unanimously adopted:—

"*Resolved*, That the plan of systematic charity presented by the rector of this parish, be adopted by the congregation, and that he be respectfully requested to cause the pastoral letter just read by him to be printed for general circulation among his parishioners."

The exercises of the evening were closed by prayers from the liturgy, offered by the rector, and the whole were rendered peculiarly and additionally interesting by the services of the choir and organ in the performance of highly appropriate and delightful music. We have rarely heard any thing more in harmony with our feelings than the singing of the hundredth and seventh hymn—indeed we are seldom deprived of high *enjoyment* when listening to the choir of this congregation.

The gathering of the weekly offerings of the church is to take place on the *first Sunday* of every month, and the following Wednesday evening is to be appropriated to the exercises of a missionary meeting.

(Utica) Gospel Messenger.

Worthy of Notice.—The readers of the Recorder will remember the interesting account of a Pennsylvania farmer, Mr. Wakelee, who in his zeal for the cause of Christ, exhausted his own funds to build a church, and supply it with a faithful clergyman.

It was stated in a previous number of our paper, that when his case became known to the Episcopalians of this city, several pious persons came forward and rendered him pecuniary assistance. Since that time we are happy to state that, through the publisher of the Recorder, twenty dollars has been forwarded to him. This morning he has received the following letter:—

"*New York, June 9th*, 1836.

"The enclosed five dollars is for Mr. Wakelee, to assist in relieving him from his remaining liability on account of the church at Springville.

"From a Native of Bermuda."

Mr. Stavely will retain in his hands for a short time the above amount, hoping that the example of "A Native of Bermuda," will be speedily imitated by some other benevolent individuals.—*Epis. Recorder.*

Revenues of English Bishops.—We hear a great deal of outcry, echoing, *per annum*, through our whole newspaper world, against the enormous revenues of the English bishops—as if they actually *received* all that a *radical* and calumnious press in England chooses to rate them at—as if what they received were to be counted *at its worth in this country;* as if it were all capable of being expended on personal indulgences; as if there were no great houses attached to the sees, which the bishops cannot alienate, must "keep up"—must repair—and yet do not need or desire; as if there were no expenses arising out of their connection with the state, as peers, which we know nothing about; as if the English bishops were not the common centres for all applications for charity and benevolent contribution; obliged by public opinion, if nothing else, to patronize every school, college, hospital, church; every deserving enterprise for education or good-doing; every worthy mendicant, every distressed family, every needy clergyman; and in each case to head the list of donations.

Probably there is not a body of learned men, occupying places of high responsibility, either in England or America, who after they have answered all the calls they feel obliged to respond to, either upon their time, care, or means, have less to devote to their own personal or domestic purposes, either in the way of present expenditure or future provision for their families, than the English bishops, with all their supposed enormous revenues. Could an estimate be made of how much they give away in promoting religion and learning, and how much they leave of what they get from their sees, in legacy to their heirs, it would be seen that no class of men give so largely—none die so little enriched.

These remarks are suggested by the death of the late venerable Bishop of Durham, Dr. Van Mildert—one of the most accomplished scholars and learned divines of the age; as remarkable for his simplicity of character and love of a plain retiring mode of life, as for the high reputation in which he was held for all the virtues of a Christian. No bishop has been the mark for more of the abuse of the press than this excellent man; merely because of the supposed revenues of his see. His income has always been rated in our papers at £70,000 per annum. His highest receipts per annum were £17,000. Enormous! Equal to about $75,000. *Festina lente.* In the expenses of Durham, as compared with those of this country, the pound is about a dollar—in other words he could live on $17,000 here, as easily as upon £17,000 in Durham. Very well, he had an income then of $17,000, say $20,000. What a sum for a bishop! But remember, his see was saddled with two great houses, which, as bishop and as head of the principality of Durham, he must keep up. One of these was the Castle of Durham, a great baronial pile, in which the bishop never lived, and into which he never entered but to entertain the judges of the court at the assizes once a year. But it must be kept up nevertheless. How much such an expense must have reduced the income every year we know not. The year before last the applications to the bishop for money to needy persons, or purposes, were, by letter, one thousand, and how many in other ways is not known. Last year he sent £500 in one donation to St. David's College in Wales. This was only an unsolicited specimen of his habit in such things. His manner of life, in respect to personal and family expenses, was very plan and frugal. After all his supposed opulence, his wife is now left with nothing to maintain her but a life annuity—in other words, she has about what she would have had, if her husband had never been Bishop of Durham, because, like others, his brethren, he felt conscientiously bound to spend the revenues of his see upon objects beyond himself and his family.

When the present Archbishop of Canterbury was Bishop of London, he reduced his own income to a stinted allowance, considering his circumstances, that he might rebuild Fulham, the residence, from time immemorial, of the Bishops of London; and then nearly in ruins. He did rebuild it, and resigned its comforts to his successor. As soon as he became archbishop, he did the same with the revenue of his primacy, and rebuilt Lambeth House, making it almost entirely new; and he remains now, as he will be for a long time to come, obliged to a rigid economy for the sake of defraying the cost.

The See of London is one of the wealthiest. The present incumbent was poor when he took it. He is known to be no richer now—and yet every year he alienates a portion of the revenues of the diocese for the purpose of increasing the livings of some of his clergy.

Such are the men who are periodically reviled in our newspapers, and held up for public execration by every witling of an editor, as rolling in ill-got opulence, and pampered in a selfish and extravagant luxury; as living upon the earnings of the people,—when they get not one cent from people or government, but all from property belonging to their sees, as strictly as lands belong to any of our colleges; as living unto themselves, when in the spending of time, money, and care, few can be found who live more entirely for, and at the will, and none, we may add, more under the daily calumny of, the community.

Gambier Observer.

NOTICE.

Foreign Committee's Office, July 12, 1836.

The undersigned respectfully states for the information of the members of the Church, that communications may be addressed to him, as Secretary and General Agent of the Foreign Committee, until the middle of September next. James Milnor.

FIRST MISSION STATION.

The subscriber, as city missionary, would affectionately solicit the aid of the friends of the poor, in behalf of that class who belong to the station under his charge. Any donations, left with the Agent of the Protestant Episcopal Press, or at the residence of the missionary, 341 Pearl street, will be thankfully received, and duly applied,

Alexander Fraser, 341 *Pearl-street.*

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Fifth Annual Report.—The friends and others interested in the City Mission, can receive the above report on application at the Protestant Episcopal Press, 46 Lumber-street, and at the office of the subscriber, 64 Broad-street.

William R. Wadsworth, *Sec'ry.*

New-York, July 14, 1836.

NOTICE.

Public worship for the Free Church, in Euterpean Hall, No. 410 Broadway, will for the present be held every Sunday afternoon and evening at the usual hours.

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ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following sums since his report of the 6th inst.

From the missionary box of the Sunday School of St. George's Church, Flushing, Long Island, by the hands of the Rev. Robert B. Van Kleeck, for the Green Bay mission, $3 50—From the Rev. Mr. Dorr, a small piece of gold, value one dollar and twenty five cents, in addition to the sum collected in St. Peter's Church, Charleston, S. C, as reported 25th February last, 1 25—St. John's Chapel, New York, redemption of pledges given at a collection in this chapel on the 12th June last, viz. Mrs. M, 1 00; Mr. Henry, 3 00—Redemption of pledges given in the same chapel, on Sunday evening, July 3d, viz. Mr. Birdsall, 2 00; Mr. Bissell, 50 cents; Mrs. J. H. Swift, 5 00—From the Young Men's Auxiliary Education and Missionary Society, by their Treasurer, Mr. Wm H. Townsend, toward the support of a missionary in Tennessee, agreeably to their pledge, 125 00—Addition to the collection in St. George's Church, Flushing, Long Island, on Sunday morning, the 3d of July inst., 5 00—From J. Benjamin, Esq., Carbondale, Penn., for Green Bay mission, 11 00.

Whole amount, $157 25

July 14, 1836. James Swords, *Treasurer.*

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received,—

By the hands of James Swords, Esq, Treasurer of the Domestic Committee, offerings of the Churches of St. Paul's, Steubenville, and St. James', Cross Creek, Ohio, by their Rector, the Rev. Intrepid Morse, being one-half of fifty dollars, for foreign and domestic missions, $25 00—From the following ladies of the Church of the Ascension, by the hands of Mrs. Warner, to constitute their Rector, the Rev. Dr. Eastburn, a patron of foreign mission schools. Mrs. Warner, Mrs. Banyer, Mrs. Dr. Watts, Mrs. Stuyvesant, Mrs. Stagg, Mrs. Stevens, Mrs. P. A Jay, Mrs. Cary, Miss Jay, and Miss Ward, each 5 00; 50 00.

By the hands of the Rev. Dr. Anthon, to be presented to Mrs. Hill, for her schools in Greece: From Mrs. Hildreth, 2 00; Mrs. Ehuingher, 3 00; Mrs. M'Laren, 2 00; Mrs. Heard, 2 00; Miss Heard, 3 00; Mrs. Anthon, 2 00; two ladies, 2 00; Rev. Dr. Anthon, 5 00; 21 00.

From Thomas Robins, Esq., Receiving Agent of the Committee at Philadelphia, his receipts since 4th of June last, as follow: Collection in St. Mary's Church, Churchtown, Lancaster County, Pa., for Greek mission, per Rev. Levi Bull, 9 00—From the female Sunday scholars of St. Paul's Church, Philadelphia, for Mrs. Robertson's school at Syra, per Rev S. A. M'Coskry, 80 00—From "a lady in Milton, Pa," for Greek mission, per Mr. Geo. Clay, 5 00—From the Ladies' Missionary Association of Christ Church, Philadelphia, for Greek mission, per Miss Bringhurst, 5 00—From "a friend," through Rev. John A. Clark, for the China mission, 4 50—From a little girl of St. Paul's Church Sunday school, Philadelphia, for Mrs Robertson's school at Syra, per Rev. S. A. M'Coskry, 6 00—From Miss E. M. Hazlehurst, Philadelphia, for Mrs. Hill's school, in Greece, 5 00; 114 50.

By the hands of Thomas Browning, Esq. From Mr. Amos Johnson, Redfield, Oswego County, N. Y., 20 00—Mrs. Abiah Johnson, Redfield, Oswego County, N. Y., 10 00; 30 00.

Total, 355 00

July 12, 1836. Henry Cary, *Treasurer.*

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums:—

The offerings of St. Clement's Church, in June, $2 10—From Marius Graves, 25 00—D. I. Munice, 50 00—J. Little, 25 00—W. C. Wetmore, 10 00—J. Curtis, 10 00—J. Ely, 5 00

Annual subscribers: A. T. Anderson, 25 00—S. G. Raymond, 5 00—B. E. Wenman, 5 00—Edward Doughty, 10 00—Hiram Ketchum, 10 00.

Total, $182 10

Lewis Phillips, *Treasurer.*

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Subscriber, appointed Special Agent to solicit funds for the General Protestant Episcopal Sunday School Union, acknowledges contributions in

St. Thomas' Church, Mamaroneck, Westchester County, N. Y., $88 50—Also, from Wm. Woodward, of Baltimore, in redemption of pledge, constituting him a life director, 50 00.

Total, $138 50

F. H. Cuming, *Secretary.*

NEW-YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

The Treasurer of the New-York Protestant Episcopal Sunday School Society acknowledges the receipt of $110 08, the amount collected on Sunday, the 10th inst., at St. Thomas' Church, after a sermon by the Rev. Mr. Haight.

July 11, 1836. E. Wenman, *Treasurer.*

The undersigned again gratefully acknowledges the receipt, by mail, of one hundred and fifty dollars from an Episcopalian, for the purpose of aiding in the erection of a chapel at Far-Rockaway. May the blessings promised to "the liberal soul" be fully experienced by the unknown individual who has so kindly remembered us, and so opportunely contributed to the furtherance of this laudable object. For the information of those who take an interest in this work it will be gratifying, perhaps, to learn that the building is raised, and will soon be completed, if the necessary funds can be obtained. Any further contributions will be most thankfully received.

William M Carmichael,
Rector of St. George's Church, Hempstead.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press during the week ending July 13th, from the following persons, viz.

Postmaster, Erie—Rev. William Hilton—Rev. John Woart—Mrs. L. Van Bibber—Postmaster, Canandaigua—Postmaster, Georgia—John Owen—Almon Gregory, *with remit.*—Henry Gregory, *with remit.*—Rev. J. R. Walker—W. A. Whitehead—Rev. William Lucas, *with remit.*

Received by the Gen. Prot. Episc. S. S. Union.

Rev. P. A. Proal, *with remit.*—Rev. B Hutchins, *with remit.*—M. C. Livingston, *with remit.*—Sidney Babcock—S. Bouton, *with remit.*—Postmaster, Paterson.

CHURCHMAN'S ALMANAC FOR 1837.

The Churchman's Almanac for the year 1837 is now in press, and will be published without delay.

Beside the usual calendar, and celestial phenomena, with various items of useful information, and condensed views and statistical tables of the present state of the Church, and her institutions, the Almanac for 1837 will contain a complete list of all the Protestant Episcopal clergy in the United States, not classified according to dioceses, but arranged in alphabetical order, together with their respective parishes and places of residence. This arrangement, now first made, has been so often called for by the numerous patrons of the work, that the requisite pains and expense have not been spared, in meeting their wishes. In the successive editions of the Almanac, the list of clergy will be corrected, from time to time, up to the first day of January.

☞ Orders are solicited, to be directed to Louis Sherman, at the New-York Protestant Episcopal Press. Terms, six and a quarter cents the single copy, and four dollars the hundred.

AN ASSISTANT TEACHER WANTED.

A young gentleman desirous of preparing himself for a collegiate or professional course may hear of a favorable situation by addressing the subscriber.

Terms.—The applicant will be furnished with board, tuition, and use of books, for such assistance as he may be able to render in elementary English.

James M. Few,
1t. Rye, Westchester County, N. Y.

THE SEVEN SLEEPING CHRISTIANS.

In a volume of sermons by Bishop Heber, he introduces one of the discourses with this story, for the purpose of calling attention to the great concerns of eternity and of practical religion. His text is, 2 Cor. iv. 18: "We look not at the things which are seen, but at the things which are not seen."—*American Baptist and Home Missionary Record.*

There is an ancient fable told by the Greek and Roman Churches, which, fable as it is, may, for its beauty and singularity, well deserve to be remembered. That in one of the earliest persecutions to which the Christian world was exposed, seven Christian youths sought concealment in a lonely cave; and there, by God's appointment, fell into a deep and death-like slumber. They slept, the legend runs, two hundred years, till the greater part of mankind had received the faith of the Gospel, and that Church, which they had left a poor and afflicted orphan, had "kings for her nursing fathers, and queens for her nursing mothers." They then at length awoke, and entering into their native Ephesus, so altered now that its streets were altogether unknown to them, they cautiously inquired if there were any Christians in that city. "Christians!" was the answer; "we are all Christians here!" and they heard with thankful joy the change which, since they left the world, had taken place in the opinions of its inhabitants. On one side they were shown a stately fabric, adorned with a gilded cross, and dedicated, as they were told, to the worship of their crucified Master; on another, schools for the public exposition of those gospels, of which, so short a time before, the bare profession was proscribed and deadly. But no fear was now to be entertained of those miseries which had encircled the cradle of Christianity; no danger now of the rack, the lions, or the sword; the emperor and his prefects held the same faith with themselves, and all the wealth of the east, and all the valor and authority of the western world were exerted to protect and endow the professors and the teachers of their religion.

But, joyful as these tidings must at first have been, their further inquiries are said to have met with answers which very deeply surprised and pained them. They learned that the greater part of those who called themselves by the name of Christ were strangely regardless of the blessings which Christ had bestowed, and of the obligations which he had laid on his followers. They found that, as the world had become Christian, Christianity itself had become worldly; and, wearied and sorrowful, they besought of God to lay them down asleep again, crying out to those who followed them, "You have shown us many Heathen, who have given up their old idolatry, without gaining any thing better in its room; many who are of no religion at all; and many with whom the religion of Christ is no more than a cloak of licentiousness; but where, where are the Christians? And thus they returned to their cave; and there God had compassion on them, releasing them, once for all, from that world for whose reproof their days had been lengthened, and removing their souls to the society of their ancient friends and pastors, the martyrs and saints of an earlier and a better generation.

From the Christian Witness.

YORK MINSTER.

I cannot stop to describe such a work as this by telling its feet and inches, its length, breadth, and height; the number of its towers, buttresses, and pinnacles; the measurement of its windows, mullions, and capitals; the shape of its columns, arches, and ornaments; the multitudes of its monuments, sculptures, and relics; and the variety of its parts in nave, choir, and transept; in aisles, chapels, and crypt, in sacristies, vestries, and chapter-house. The edifice, as one great and sublime whole, raises the spectator at once *above* such petty offices, fills him with awe, elevates him into wonder, and holds him mute in admiration. Its external magnitude, its internal solemnity, the lofty genius displayed in its plan, the amazing labor bestowed on its construction, the gorgeously stained lights which have been thrown down its lofty arches and along its lengthened aisles, the rolling and the swelling, the trembling and the dying sounds of its mighty organ, the powerful flood of associations which comes pouring in upon the beholder from the dim superstitions amidst which it was founded, from the splendid rites and ceremonies which it has witnessed, from the hosts of the dead now sleeping beneath his feet, but once living and moving where he now lives and moves, and from the changes which have been witnessed while the glorious light of Protestantism was rushing in and expelling the gloomy shades of Popery,—these, with numberless other considerations of a similar bearing, all conspire to raise emotions, amidst which the passion for *minute* description dies, leaving the soul enlarged, delighted, thrilled, as if in the worship-chamber of the Most High!

York Minster presents unquestionably one of the finest, perhaps with the exception of King's College Chapel, Cambridge, the very finest specimen of Gothic architecture in Great Britain. The entire mass of the building is enormous; and yet, in its details, it is far from being heavy. The great columns which support the central tower are indeed gigantic; but in general the work and finish of the various parts are sufficiently light and elegant; while the great height and fine proportions of the pillars and arches, the numerous recesses and private chapels, aisles and cross-aisles, and the endless variety displayed in the ornamental carving and tracery, which abound on every hand, secure to this minster perhaps all of effect which it is possible to secure by this style of architecture.

If I were to particularize any special parts as most *remarkably* fine, I should lay my hand on the great screen which separates the nave from the choir, and above which rises the case of the great organ of the minster; and upon the four windows which occupy the east and west end of the body of the cathedral, and the north and south ends of the transept. Of the screen it is exceedingly difficult to conceive an idea without actually seeing it. It is the most elaborate and finished piece of carving and tracery in stone to be found on the island; and includes in its endless details full length statues of fifteen English monarchs, from William the Conqueror to Henry VI.; while the windows specified, particularly the great eastern window, are lights, which whether for beauty of tracery, or for richness of staining, are unrivalled, save by those of King's College Chapel.

The organ is one of the largest and best in the world, and was planned by Dr. Camidge, of York; built by Messrs. Elliot and Hill, of London; and presented to the cathedral by the Hon. and Rev. John Lumley Saville, hence called "the Saville Organ." It contains fifty-six stops, and about four thousand and five hundred pipes. Among the pipes, which belong to the *pedal* stops, are four, each thirty-two feet long. The thirty-two feet double *metal* diapason is twenty inches in diameter; and the thirty-two feet double *wood* diapson is four feet in diameter. These pipes are said to be two feet longer than the longest of the great Harlaem organ in Holland.

The music of such an instrument in such a church, it is needless to say, becomes alternately capable of melting and awing, of rejoicing, or of solemnizing the soul. When its whole depth and strength and variety of tone are thrown forth, it is as though heaven and earth, the gentle airs and the soft streams, the song of sweet birds and the clangor of stern war, the waves of the solemn ocean and the thunders of the upper firmament, were in full and overwhelming concert around the mute and amazed auditor.

Among the many ancient curiosities preserved in this cathedral there is *one*, which so interested me, that I cannot omit to make of it a special mention. It is a long ivory vessel, called "*Ulphus' Horn.*" It was the *drinking horn* of a Saxon prince of that name in England, who finding that his sons were likely to disagree, after his decease, about the division of his estates, bequeathed them to York Minster, or *St. Peter's Church*, as it was called. The *deed, instrument*, or *pledge* by which he conveyed these estates, and by which the cathedral still holds them, was this *drinking horn*. Having filled it with wine, and "kneeling before the altar of God, and of St. Peter the prince of the apostles," he devoutly quaffed its contents, and "thus enfeoffed this church with all his lands and revenues." This fact is interesting as exhibiting *one* of the many modes which in different ages, and among different nations, have been adopted in the legal conveyance of property from one to another. This horn, about eighteen inches long, octahedral, and wrought from the tooth of an elephant, was taken from the cathedral during the civil wars, and stripped of its gold chain and tippings; after which, falling into the possession of the celebrated General, Thomas, Lord Fairfax, he bequeathed it to his son Henry, Lord Fairfax, who restored it to the cathedral; when the dean and chapter, in 1685, re-decorated it in a beautiful manner, and put upon its mountings a laconic history of this curious and valuable monument of Saxon art.

The cloisters of the cathedral are no longer in existence; and this is the only case which has as yet come under my observation, in which this appendage to a cathedral has been wanting. This absence, I presume, is to be accounted for by a reference to the repeated instances in which this ancient church has been destroyed *by fire*.

The *origin* or foundation of the cathedral is ascribed to *Edwin*, one of the Saxon kings of Northumbria, who was in a singular manner converted to Christianity, and at York baptized in a *wooden* oratory, hastily erected for that purpose. On the spot occupied by this oratory he founded and began to build the church of St. Peter. It was completed about the year A. D. 642. In 741 it was *burnt*. Being rebuilt by Archbishop Egbert, it was again, in 1069 burnt nearly to the ground by an accidental fire, which occurred during the siege of the garrisons in the Norman castles. In 1070, Thomas, twenty-fifth archbishop, rebuilt it in a very superior style. But in 1137 it was once more destroyed by a casual fire. From this period to 1361 it underwent some changes. At that time the present edifice was begun by John Thoresby. Different parts of it have been built at different times; but, as if no part of it were ever to be secure from fiery purifications, *the choir*, or eastern half, was once more, in 1829, burnt to the ground. This last conflagration was the work of a lunatic incendiary, named *Jonathan Martin*, who alleged, on being apprehended, that he did it "*for the glory of* God," being prompted to it by two dreams. He effected his object by concealing himself behind one of the monuments in the north transept, during the egress of the congregation after divine service, being provided with the means of striking fire and of effecting his escape. The combustibles to which he applied his fire, were the books used in the worship of the cathedral and the drapery which adorned various parts of the choir. All these he collected into one great pile amidst the wooden seats and stalls, and thus succeeded in producing a flame sufficiently voluminous and sufficiently intense to wrap the whole interior of this great mass of stone, with all its sculpture and tracery, in one ruinous sheet of fire. The repairs rendered necessary by this strange act are not yet complete, though steadily advancing toward completion. The *walls* of the eastern half of the building were left standing, and all the other parts of the minster were uninjured. The *interior of the choir* has been repaired, and in general the repairs have been executed in a very superior style of workmanship. But in the side aisles, at the Lady's Chapel, at the east end, and among the monuments situated in these parts, sad traces of the devouring element still remain. The monuments are undergoing gradual restoration, and in a style of very surpassing excellence, by the munificence of those whose ancestors lie buried there; and when all the repairs shall have been completed, though the air of *venerable antiquity* will be wanting, yet the edifice will stand in improved beauty and perfectness, rising into more than recovered glory from every scene of its humiliation among the ashes of its materials.

In the new choir there are on either side, and on the east end behind the great altar, *glass plated screens* of great height, which separate the choir from the side aisles and from the Lady's Chapel, and which produce to the beholder the grandest possible reflections of the surrounding beauties of this unparalleled minster.

From the Boston Recorder.

ROMANISM IN FRANCE.

It would be an erroneous opinion to suppose that the Catholic influence in France is either small or rapidly diminishing. Far from it. The overwhelming mass of this nation is Roman Catholic, without doubt. It is true, however, that a large proportion of the enlightened French Catholics are liberal and tolerant. It is also true that there is an increase of Catholicism in France within the last two or three years.

And here I may remark, that the history of the Catholic religion in France during the last century, or century and a half, is truly remarkable. When, through a long struggle, the Catholics had put down the Protestants and monopolized every thing about the government, they carried matters to such a pitch, that enlightened men of the world became infidels, and by their writings, Voltaire, D'Alembert, Diderot, and Rosseau, and their associates, succeeded in exposing the corruptions and oppressions of the Catholic Church to contempt. The result was, the general prevalence of infidelity in France, and revolution of 1789–94, with all its horrors, and the destruction of the monarchy and the Church. Then succeeded, during the republic and the reign of Napoleon, a period of twenty years, in which the Catholic religion had but little influence upon the state and government. Its operation was quiet, unostentatious, humble, and consequently few attempts were made to further propagate infidelity. And it is a remarkable fact, that few infidel works were published during that period. Very few editions of Voltaire's and Jean Jaques Rosseau's works were published during this period of twenty years.

But when the restoration took place, and Louis XVIII. came to the throne, succeeded by his brother, Charles X., then came back the Catholic religion, not strictly speaking as to its existence, (for it had been re-established for nearly twenty years by the influence of Bonaparte,) but in its former power, its superstitions, its external processions, its crucifixes in the streets, and its persecuting spirit. The court was ruled by the priesthood. And it seemed as if, in a few years, the country had gone back almost a century into ignorance and persecution. And what was the consequence of all this? The press began to teem again with attacks made upon Christianity, or in other words, upon the Catholic religion, which was considered the same thing. New and large editions of the worst of Voltaire's and J. J. Rousseau's works were called for, and circulated all over France: and the grand battle was fought between bigotry and infidelity, in which tyranny and liberty were also enlisted. The result was, that liberty and infidelity triumphed. Perfect toleration of religious opinion was to a good degree secured, and for a time the Catholic religion received a severe blow. Many thought it was a death-blow. But it was not so. It was soon found that there was need of religion to sustain good order. All good and prudent men have seen and felt this. They have feared the re-enacting of scenes of the first revolution. The consequence has been, for the last three years especially, an increasing return of the people to the Catholic churches. This has simply been owing to the fact, that they have not known whither else to go. It is true indeed that evangelical religion has made much progress. But the laborers have been too few to make a sensible impression on the masses of people in this nation. And this is now the simple state of the case. Catholicism is increasing; but it is only the return of many who were for a time carried away from it by the political principles of the late revolution. It is nothing more than that.

It may be interesting to your readers to see a statement of the appropriations from the treasury for the maintenance of religion for the year 1837. It is as follows:—

1. *For Catholic Worship.*

14 archbishops, including two cardinals,	240,000 fr.
66 bishops,	660,003
174 vicars-general.	365,000
660 canons, (attached to cathedrals,)	1,003,500
3,301 cures,	4,190,100
20,775 parish priests,	20,900,000
5,419 vicars,	1,896,650
2,525 bourses, (scholarships,) at 400 frs. each,	1,019,000
Total, 30,426 priests, &c.,	34,276,600 fr.
	or $6,389,362 50.

2. *For Protestant Worship.*

For the support of 366 pastors of the Reformed Church, and 230 of the Augsburg Confession, (Lutheran,) in all 596, 890,000 francs, or $166,875.

In this sum is included thirty bourses, (scholarships or bourses,) of four hundred francs each, and sixty demi-bourses, at two hundred francs each, for the education of young men for the ministry.

Although the amount given to support the Catholic worship appears considerable, yet it is not one-fourth part of what was given for the same object before the revolution of 1789.

From the Presbyterian.

A REMARKABLE CITY.

The city of Nice, so interesting to the Christian for the celebrated council once held there, and to the artist for the beautiful fragments yet remaining of ancient splendor, now shares with many of its compeers the dust of oblivion. At the mandate of the Emperor Constantine, A. D. 326, there assembled within its walls a greater number of Christian ministers than the world had ever before seen together. From the splendid cities of Asia, from the caves of remote Europe, and the burning sands of Africa, three hundred and eighteen bishops, and a large number of priests and deacons, and laity-men assembled in council, upon the welfare of the Christian Church, and established the celebrated declaration of faith, hence called the Nicene Creed. It is said, the appearance of this city, after you have ascended the hills which embosom it, is of the most striking and romantic character. An extensive and beautiful plain greets the eye, mapped by streams of water, and scenery of the most pleasing aspect.

In its centre, the waters of the famous Lake Ascanius repose, fringed with the enlivening green of the forest trees, so luxuriantly beautiful in this tropical climate. At the extremity of this lake is situated the large and beautiful city of Nice. Its walls are six miles in circumference, and are of an imposing height—from twenty-five to thirty feet, and fourteen feet thick at the base; and bid fair to continue for centuries. They are mantled, as usual, with parapets and battlements, and the walk upon the summit is beautiful. The entrance is by three gates, the one inside the other, and richly ornamented with figures and basso relievos. The second or centre gate, is of magnificent size and workmanship, with frieze, cornices, and all the ornaments which mark the pure age of architecture; and is in a perfect state of preservation. There is an inscription on the frieze over the gate, intimating its erection by the Emperor Hadrian. The whole exterior is imposing, and would plainly tell the most indifferent observer that he was in the neighborhood of one of the largest cities. The traveller would wonder on his approach to this spot, at the circumstance of meeting none of the inhabitants of this great city without its gates. But this wonder would be changed to amazement, when, on entering its walls, he finds neither street, nor house, nor inhabitant, nor even the remains of either of them! The whole enclosure is one vast solitude! Of all the splendid palaces, marble fountains, paved courts, magnificent amphitheatres, temples, baths, and innumerable dwellings which once filled this great and populous city, not a vestige remains. The only trace of any buildings having existed within this large space, are the walls of the Greek chapel yet remaining, covered with tracery in Mosaic and Greek inscriptions and figures, worked like embroidery, in small square stones. There is also a spot on which some fragments of a large building yet remain, which is said to have been the palace of Constantine. From the fragments which yet strew the spot, little doubt can be entertained of these being the remains of this celebrated palace. Here met those holy men of Christendom—the illustrious disciples of the sainted dead; and though their declaration of faith, their creed yet remains, their bones whiten every land, their very names are lost, and the magnificent and time-defying palace in which they assembled has now crumbled to its native dust. Nay; even the vast and populous city in which they met has been swept away with a besom of destruction from the face of the earth. The moral is a striking one, and language of mine would do it injustice.

PIETISM *versus* PIETY.

On the subject of "excited feeling" as an evil to the cause of the "faith of the Church," Bishop Ives is distinct, and if our observation has been accurate, he is as true to nature as he is to the facts now prominently before the Christian world. To a large extent the anxiety expressed is not for religious *instruction*, but for religious *feeling*, and hence the demand for that kind of religious food which gratifies an excited appetite.

As an illustration of this fact we give the following incident from the recollection of a conversation to which we listened very many years ago, in the parlor of a clergyman then lately introduced to our communion from another denomination, and now occupying a conspicuous and highly respectable position as rector of one of our largest congregations.

The parties in this conversation were the clergyman alluded to, and a layman of some considerable note, who was a member of a congregation under the care of a then most popular preacher of the Episcopal Church, but who regarded what was called sober and instructive preaching as a miserable thing, and would say, "Such preachers as ——— and ———," men of the first rank of talents and zeal, "never converted a soul in their lives,—I have converted hundreds," &c. &c. We have no wish to lift the curtain that covers the subsequent history of this man, but proceed to the conversation:—

Layman. Where are you going to preach to-morrow? [Sunday.]

Clergyman. I shall not preach at all; as we have in our city so many of our distant brethren, it would not be decorous in me to occupy my own pulpit.

Layman. I want to see if you have lost all your zeal by leaving the ———. How I used to love you when I saw you in the pulpit, and heard you rattling away, and making the sinners start and groan.

Clergyman. Well, well, brother, I know we used to have very exciting times then, but our converts did not wear well, or last long. They did not seem to think much of praying by themselves, nor did they appear, on coming into the Episcopal Church, as you know very many did, to regard the services of the Prayer-book; and all they seemed to value was the tickling of their ears in the thundering denunciations from the pulpit. Now, my good old friend, I begin to think more of these things, and want to instruct my people in the doctrines of the word of God, and their duty to the Church.

Layman. Ay, ay, I see how it is, you are losing all your zeal. The service of the Church is well enough, but I don't care much about that if I can see ministers in earnest, and make sinners tremble.

At this moment a clergyman present asked, "Where will Dr. —— (then one of our most learned and devoted clergymen, and afterward a bishop, now in his grave) preach to-morrow? I am anxious to hear him." To this the reply was by the

Layman. Well, you will never want to hear him but once, for I see you are an evangelical man, and you cannot tolerate *his* sermons.

"I have found," said the other, "that with a full devotion of the soul to God, there should be blended a careful teaching of what constitutes sound doctrine, and a deep regard to the requirements of the Church."

"I am sorry for you," said the layman, "I want warm preaching, and care very little about the Prayer-book or the canons, or what you call instruction. I want to make sinners stare, and tremble—and be converted."

In this kind of way the conversation was considerably extended, but enough has been related to show how easy it may be to have human passions and feelings enlisted for religion, without a grain of attachment to the distinctive principles and duties of the Gospel.

(*Utica*) *Gospel Messenger.*

From Booth's Pastoral Cautions.

DIVINE INFLUENCE.

Take heed that you pay an habitual regard to divine influence, as that without which you cannot enjoy a holy liberty in your work, or have any reason to expect success. We have heard, with pleasure, that the necessity of such an influence, to enlighten, to comfort, and to sanctify the human mind, makes one article in your theological creed,—an article, doubtless, of great importance; for as well might the material system have sprung out of nonentity without the almighty *fiat*, as an assemblage of holy qualities arise in a depraved heart without supernatural agency. As well might the order, harmony, and beauty of the visible world be continued, without the perpetual exertion of that wisdom, power, and goodness which gave them birth, as the holy qualities of a regenerate soul be maintained and flourish, independent of the divine Spirit.

Now, my brother, as the knowledge of any truth is no farther useful to us than we are influenced by it, and act upon it; as doctrinal sentiments are not beneficial, except in proportion as they become practical principles, or produce correspondent feelings and affections in our own hearts; so you should endeavor to live continually under the operation of that sacred maxim, "Without ME ye can do nothing." With humility, with prayer, with expectation, the assistance of the Holy Spirit should be daily regarded. In all your private studies, and in all your public administrations, the aids of that sacred Agent should be sought. Consistency of conduct, peace in your own breast, and success in your own labors, all require it: for surely you do not mean merely to compliment the Holy Spirit, by giving his work a conspicuous place in your creed. Were you habitually to study and to preach your discourses, without secret previous prayer for divine assistance, the criminality of your neglect would equal the inconsistency of your character. If Christianity be the religion of sinners, and adapted to their apostate state, it must provide, as well for our depravity, by enlightening and sanctifying influence, as for our guilt, by atoning blood

Nor can you pray over your Bible in a proper manner, when meditating on the sacred text, without feeling a solemnity in your ministerial employment. That solemnity should always attend you in the pulpit: for a preacher who trifles there, not only affronts the understanding of every sensible and serious hearer, but insults the majesty of the divine presence in which he stands. Guard, therefore, against every appearance of levity in your public work. In all your studies and in all your labors, watch against a spirit of self-sufficiency, from which that profane levity often proceeds. Remember that your ability for every spiritual duty, and all your success, must be from God. To him your eye must be directed, and on his promised aid your expectations of usefulness must be formed. In thus acting the part of a Christian, while you perform the work of a minister for the benefit of others, your own soul will feel itself interested in the doctrine you preach, and in the duties you inculcate—in the promises you exhibit, and in the reproofs you administer.

From the Colonial Churchman.

NEWFOUNDLAND.

We call attention to the journal of the arduous missionary tour performed by the active and energetic Archdeacon Wix, of this island, in the winter of 1835, and comprising an amount of personal labor, hardship, and privation which few missionaries can equal; all performed, apparently, in the spirit of zealous devotion to the cause of the Saviour, and of love to the souls of those numbers who, it will be seen, are in danger of "perishing for lack of knowledge." The narrative is couched in such modest and unostentatious terms, that a cursory perusal will give but an inadequate idea of the services rendered, or the hardships undergone. Indeed, no details, however minute, can give the reader a due conception of what is endured in such scenes as the archdeacon describes. We observe that an account of this tour has been published in England in a larger form, and if we can obtain a copy, we shall give extracts from the work. Let those, if any there be, who consider an archdeaconry or a bishopric in the colonies a mere sinecure, ponder over this specimen of the labors of the one, and read in the Society's reports the more extensive labors and more heavy responsibilities of the other. There is not one of our colonial bishops, (now thank God eight, if not nine in number,) whether in the eastern or western hemisphere, who may not appropriate to himself the title which the sainted Heber loved to claim of "*chief missionary*" in his diocese. Nor is it too much to append to each of their mitres the apostolic catalogue of "perils by land and perils of waters, perils in the wilderness, journeyings often, cold and weariness, and watchings often, besides that which comes upon them daily, the care of all the churches." And to all who delight to impute a worldly and a covetous spirit to those who fill the Episcopal bench, we recommend attention to the munificent charities of the Bishop of Durham, as noticed in our columns to-day,—and to another noble instance of a spirit "not of this world," in the voluntary resignation of the Bishop of Quebec of 1000*l.* per annum of his income, in order to effect the appointment of a second bishop, to meet the wants of his immense diocese.

From the Gospel Messenger.

A Voice of Warning, and Instructions concerning the Signs of the Times, and the Coming of the Son of Man to judge the nations and restore all things. By the Rev. Adam H. Burwell, Missionary at By-Town, U. C.

This is a duodecimo of more than two hundred and twenty pages, the object of which is to sustain the general principles of the late fanatic, Mr. Irving, on the subject of prophecy, gift of tongues, and miracles. The author has for some years had his attention turned to these particulars, and is apparently as full of confidence and honest conviction of the truth of his views, as was the late David Austin in the vagaries which he put forth, nearly forty years ago, when he fixed the day for the commencement of the personal reign of Christ on earth, and declared Elizabethtown, in New-Jersey, to be the place at which the millenium was to open its era of blessedness upon the world. In the many calculations, predictions, and confident assertions of modern prophets, we have always regarded, with surprise, the fact, that none of those who enter upon this dark and mysterious field ever seem to gather the least admonition from those who have gone before them in exploring it. They commence their plan of exposition as if it were an entirely new subject, they the favored discoverers, and the world all blind, if they do not at once come into their measures.

Mr. Burwell, with whom we have had some interesting correspondence, is no doubt a well-educated scholar, a pious and devoted minister of the Church of England. He undoubtedly regards us, from some former expressions of a private nature, as wholly unenlightened on the subject of his late, as former work on the Spirit. He endures our blindness with amiable and gentle judgment, because he probably supposes that the day is not distant when the views he holds will be so confirmed in the order of Providence that we cannot resist the conviction of their truth, and then the full tide of light from the school of *Irvingism* will so break in upon the world as to carry on all to wisdom and knowledge. To argue on this subject with the authors and admirers of the system is altogether useless, and unprofitable every way.

It was just so in the days of Austin, to whom allusion has before been made. His language was full and flowing, like a river. The populous stood, gaped, and admired; but not one in a thousand could conjecture the meaning of their preacher. They would go and toil day and night to clear a neighboring field of briers and barberry bushes, that a suitable spot might be ready for the encampment of the Jewish army to be collected there before embarking for the plains of Megiddo—others, too, would toil as industriously to have the garments ready, and the baths provided for the holy virgins—and on the day appointed hundreds were seen stretching their anxious gaze in the direction whence it was a thousand times declared the King immortal should be first seen making his approach.

This may be thought an extravagant caricature, but it is not so—scores are alive who can attest the literal and undeniable truth of the statement. The wonder is not, that for once the well-informed even should be in doubt, or in the conviction of disciples, but that such delusions should be often repeated, and find admirers and converts.

From the Connecticut Observer.

THE RECHABITES.

The Rev. Joseph Wolff says, "On my arrival at Mesopotamia, some Jews that I saw there pointed me to one of the ancient Rechabites. He stood before me, wild, like an Arab, holding the bridle of his horse in his hand. I showed him the Bible in Hebrew and Arabic, which he was much rejoiced to see, as he could read both languages, but had no knowledge of the New Testament. After having proclaimed to him the tidings of salvation, and made him a present of the Hebrew and Arabic Bibles and Testaments, I asked him, 'Whose descendant are you?'

"'Mousa,' said he, boisterously, 'is my name, and I will show you who were my ancestors;' on which he immediately began to read from the 5th to the 11th verses of Jeremiah xxxv.

"'Where do you reside?' said I.

"Turning to Genesis x. 27, he replied, 'At Hadoram, now called Simar by the Arabs; at Uzal, now called Sanan by the Arabs;' and again referring to the same chapter, verse 30th, he continued, 'at Mesha, now called Mecca, and in the deserts around those places. We drink no wine, and plant no vineyard, and sow no seed! and live in tents, as Jonadad, our father, commanded us: Hobab was our father too. Come to us, and you will find us sixty thousand in number; and you see thus the prophecy has been fulfilled, "Therefore, thus saith the Lord of hosts, the God of Israel, Jonadad, the son of Rechab, shall not want a man to stand before me for ever;"' and saying this, Mousa, the Rechabite, mounted his horse, and fled away, and left behind a host of evidence in favor of sacred writ."—(*London*) *Visiter.*

The Rev. W. F. Walker has opened a school for a limited number of boys, at his residence, 287 Third-street. The situation is airy, healthy, and pleasant.

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W. F. Walker.

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